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# TRUE RELIGION

CHARLES P. TILEY

THE WORD religion comes from two Latin words which mean "to bind together again." This implies that there has been a separation, or a dividing, and religion is the process of again uniting or cementing together these seemingly separated somethings. I use the word "seemingly" because when we contemplate the Truth that All is Good, and Good is All, we see that in reality there is no separation, in fact could not be in the very nature of the Allness of the Good.

The seeming separation then, is separation from the Good, and it is perfectly evident, as we contemplate our own experience, and as we look about us, that the separation seems very real indeed, so much so that in spite of all the good teaching and good teachers we have had for these many years, the whole world seems more or less strongly entrenched in the belief that there is a great separation; that evil, the very opposite of Good, is an entity, a great force, apparently even greater than the power for Good.

Humanity has been so long steeped in this belief of separateness, or belief in two forces—good and evil—that it is only with the greatest effort that men are pried loose and reach a point where they discern the Truth concerning themselves. It seems man reaches a place where he is content to grovel in darkness, a place where he will struggle, yes even fight, to be left in the slough of desolation into which he has sunk. This is aptly illustrated in attempts to civilize savage tribes. The young of such tribes have been taken away from their savage environment and surrounded with

the schools and discipline of civilization. They have been taught and apparently made progress. After years of such training, upon being sent back to their tribes, it has been found that in a short time they have reverted to their old habits and customs. In other words, the subconscious activity of their minds holds them in a vise-like grip to the old ideals.

Teachers have arisen in great numbers who have discerned the Truth, practiced it, urged it upon their fellowmen, with varying degrees of success. Of these teachers and teachings, those which are written in the Hebrew Scriptures as from the lips of Jesus of Nazareth are to me the clearest, most powerful, and best in every way. I agreed perfectly with an editorial I recently read in one of the newspapers, when it said that compared with Jesus the utterances and teachings, and lives, of all other teachers were as of the infant class.

To me this seeming separation, this dual nature, is the "fall of man;" fallen away, as it were, from the Truth that Unity is All, and that there is no separation. I consider one reaching a place in consciousness where he discerns this to have made a wonderful stride. I cannot describe the feelings that came to me when this first burst upon my consciousness. I seemed to have been transported from one realm into another of an entirely different nature. From a plane of consciousness where I felt that I was a mere nothing, one of many millions, helplessly buffeted about, a victim of chance, accepting evil experiences as a matter of course, and good experiences as things that come by chance, in the sense that "even a blind pig sometimes steps on an acorn," I was lifted into another plane where I took on new life, where I felt that the game of life was not one of chance, but one of certainty, and that the outcome depended entirely upon how well I played the game. Not only this, but it carried with it the feeling that I could and would play it right and achieve success along every line by being persistent.

This experience alone is worth all the effort it is pos-

sible to make to attain—but this is not all. After reaching this place, the place where I could look off and behold the universe of Good, the possibilities, yes, realities right at hand, bore down upon my consciousness with a power that forever closed the door of going back; it destroyed all bridges behind me and I saw myself urged on and on to a place where I felt and feel I will experience the joy and satisfaction of solving every problem that presents itself.

Is it worth while? Is it worth the effort to attain a place where doubt, and sickness, and disease, and sorrow, and pain, and misery, and poverty, can be made to vanish from the earth? Is there any greater joy or happiness than to feel that you are the one to bring this elimination about, not merely as a cog in the wheel, but possessed of all the attributes of the wheel itself? I say it is, and more.

All this can be brought about by religion, remembering that religion is a process of reuniting or bringing together that which was seemingly separated. A process indicates action and action indicates life. So religion to me means the right way of living, for it is by right living that the apparent separation in man's consciousness is bridged over and made one.

Activity or life is always preceded by thought. No thing, no act, no word, ever comes into expression until it has first been constructed in mind. This is a law that is easily understood, and it applies to the creation of the Universe as it does to the structures of mankind. Bearing this in mind, it is perfectly evident that a man's body as it appears today is the conscious picture of the thoughts he has held in the past. In other words, my body as you see it today is the product of my own mind; I have virtually thought myself into the expression you see before you.

Assuming this to be a fact, is it any wonder that the race is in the condition it is? Is it any wonder that sickness and disease play such havoc? Is it any wonder that poverty is rampant, that war and pestilence roam abroad on the planet? No wonder at all. It is all because the race thinks of itself as a thing apart from the All-good. This

thought of separateness breaks the connection between the race and its source, and humanity is drifting about like a vessel that has lost its rudder.

Just as a little child who has lost its nurse becomes filled with fear, knowing not which way to turn for help, so mankind, having lost consciousness of its connection with the All-good, is filled with fear. And what does the fear thought build up? It carries with it the thought that man is subject to external influences, subject to decay, disease, and death; it carries with it the thought that the race must provide its own means of support, and that it must accumulate means of support for the uncertain plunge into the future. In fact, nearly all the so-called evil in the world can be traced to the thought of fear, which is the cause or inharmony.

Discernment of the Omnipresence of the Good, then, is the first step in healing the seeming breach in consciousness, and this discernment carries with it the remedy. If fear, because of seeming separation, is the cause of all our difficulties, then the opposite state of mind must be that which will reconcile, and that is Love, faith in the Good, Divine Love, the love that knows only the Good, the love that sees only the Good everywhere.

Love means harmony of thought; it means conformity in consciousness to the truth that Good is All. Love unites, and is the magnet that binds the seemingly separated spirit and soul. The work of humanity is to so pour forth its love that everything it touches will be transformed into the "image and likeness" of the Perfect.

It is one thing to say that the solution of all man's problems is perfect love in his heart, but it is another thing to express this divine love, and it is only by constant practice that this love consciousness is going to be built up. Here again is where religion comes to the rescue. We begin by means of conscious effort to do the things which love would do spontaneously. In the Sermon on the Mount, and other teachings of Jesus, we are taught some of the things to begin to do to bring about the consciousness of Divine Love:

"Let your light shine." As soon as you discern the Truth of your Being, begin to live it and tell it to others.

"Resist not evil."

"If a man sue thee at law and take away thy coat, let him have thy cloak also."

"Give to him that asketh thee.

"Love your enemies.

"Bless them that curse you.

"Do good to them that hate you.

"Pray for them which despitefully use you and persecute you."

"Be ye perfect, even as your Father which is in heaven is perfect."

These and many others are given to be kept and practiced, not merely because it is a moral duty, and the proper thing to do, but because in so doing you will be exercising faculties that will build up that state of mind called Love, for all these things are but spontaneous expressions of Divine Love.

As you begin to practice these precepts, and the other sayings of this great teacher, you will notice a radical change taking place in your life. You will find things going more smoothly; you will find yourself less apt to give way to anger, less apt to feel hurt and irritated; you will find the rough edges and projecting corners being rounded off so that life glides along more harmoniously; and taken all together, life will take on a more joyous attitude, and as you grow through persistent practice a new health will be experienced, and the affairs will begin to straighten themselves, so that worry and anxiety regarding the future will begin to disappear. Remember I am giving you personal experience. Not that I have become an adept in the practice of this wonderful art of living, for I feel I have but touched the hem of the garment of the new life, but even this touch is like the flash of lightning across a darkened sky that shows the rift in the clouds and the bright sunshine beyond. I have learned enough to know that I alone am responsible for the progress I shall make, and this coupled with the

knowledge that we possess the ability to conquer every obstacle in the universe makes the ongoing more interesting, more worth while, for it does not take a great stretch of the imagination to contemplate the magnitude of the universe—and all of its secrets are ours if we faithfully push on.

We are connected with and controlled by the same Law that directs the fowls of the air, and the lilies of the field. We are asked to contemplate these, how they are cared for, how they unfold in all their splendor, and then, "are we not much better than they?" Mankind, with the additional glory of conscious volition, can enjoy the process of living, directing it, as it were, whereas the fowls and the lily, while perfect in what they are, are incapable of further growth or expansion.

But the watchword is perseverance. "To the persevering mortal the blessed immortals are swift," says Zoroaster. Those who do these things persistently, nothing daunted at failures, are the ones who reap the reward. It is the persistency born of faith in the correctness of the principle that breaks down all barriers—the resolution which says, "I will bail out the ocean, if necessary to get my gem; you watch me and do not grieve and fret at the long delay."

Religion means making all things new, which means creating a new consciousness. This new consciousness is brought about, by practicing calling things by their right names. We have found fault with, condemned, and denounced things and conditions in life until our consciousness tells us lies about the universe and all that it contemplates. We are continually calling things bad, and sick, and weak and sorry, and sad, in spite of the Truth that Good is omnipresent. In other words, we are continually misnaming the Good, blaspheming Good, as it were, and as we do these things and hug the inharmonies to us, they seem very real to us. We must practice calling all things, all conditions, good, for there is nothing else, and the more we practice it the brighter will our world become.

Knowing the law of thought, we see that we are today reaping the fruits of past sowing; that we are sowing the

seeds of future reaping, and it will make us careful of our thoughts. While we may not clearly discern just how to avoid reaping fruits of past ignorant sowing, we can be sure of the future by sowing only the good now.

So religion again is the process of sowing only good thoughts that the future consciousness may conform to the Truth of Being, that man's consciousness may be one with the Good consciousness.

In conclusion, religion means practicing the Golden Rule: "Do unto others as you would that they should do unto you." The one who becomes truly conscious of this precept and puts it into practice in his daily life and affairs has discerned the meaning of Divine Love, and that fulfills the law, for Divine Love transforms everything that it touches into the "image and likeness" of the All-good.

This, then, is the true religion, the process of discovering the Self and all of its infinite possibilities, by worshiping the *I Am*, the real, the actuating Spirit within, and by insisting in thought, word and deed that one is absolute master of himself and his affairs, and can make his life just exactly what he wants it to be. This insistence is a great step, for it does attract to consciousness powerful ideas which enable man to make manifest the desires of his heart.

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The true cause of disease is *not* micro-organisms, not any germs of animal or vegetable life, nor yet any purely physical cause; but in error of thought and feeling, or a failure to understand and apply the beneficent principles of our being. The nature of disease, or disease itself, is not any sign, symptom or appearance upon the body, but is pain or distress of mind, and this again is only the prompting of the Spirit within to have us change our course; and lastly, disease can be permanently cured and effectually prevented, not by any drug or compound of drugs, nor yet again by any inoculation or contamination of the blood with any virus, but by removing all cause of discomfort in the mind.

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To be personally great is to forget all personal greatness.

# HOW I DEMONSTRATE

MARGARET WORTH

WHENEVER I need or want *anything*, no matter how little or how great, whether it be a material or spiritual blessing, I take it to the Father, the "Giver of every good and perfect gift." We are invited to do so—"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

"Yes, but," questions the young truth student, "I do not understand just how to pray. There must be something wrong with my prayers or they would be answered." No prayer is ever *unanswered* if you pray in the following manner:

First. Become absolutely conscious of God, and that is to be conscious of Good, Love, Power, Ever-Present Supply. *Know* that your desire is God wanting to express himself through you by a manifestation of it. *Know* that more than you could possibly want any good thing does God want you to have it. What a world of comfort and strengthening faith in that thought. Cling to it every time you are in doubt and say over and over, "God gave me this desire. It is his will that I have it. No power can keep it from me."

Second. Then "ask" out loud for whatever you need or desire. The spoken word seems to avail more than the silent thought.

Third. Then believe that the Living God has heard your prayer, for has he not promised that even as we ask our prayers are answered?

Fourth. Give thanks and praise for whatever you have asked, even though it is not in evidence any more when you are through asking than before. It *is* in the invisible world and will manifest itself unto you as soon as your faith is sufficient and your whole being is in harmony with God.

Fifth. See yourself *in actual possession* of what you

desire. Believe that you have it, dismiss with authority every doubt that assails you. And here let me tell you how you can dismiss the doubting thoughts. We learn and prove in physics that no two objects can occupy the same space at the same time. The same law applies to thoughts. No two thoughts can occupy the mind at the same time. Therefore, keep the positive thought in your mind and there will be no room for the negative one. I grant you that it is hard to declare, affirm, believe that you have something when everything in the material world indicates otherwise. Yet, today, everyone who is demonstrating is doing just that —believing, though they see not.

Many people ask the question, "But how do I know that it is right for me to have the desires of my heart?" Just as water taken from the ocean does not possess qualities that the ocean does not possess, so we, when we are one with God (Good) cannot and do not possess anything that is unlike God. But it is most important to bear in mind that we *must be one with God* and when we are, it is God's pleasure to give us the good things of life.

What an awakening this is for many of us, who in the old thought felt it a sin to ask anything of God save spiritual gifts. I used to feel that it was his will for me to be poor and that the simple, material blessings I so craved were denied me by God, for some purpose, which in his wisdom he had not revealed to me. I thought it necessary for people to go without health, to be poor, to be unhappy, to be onlookers rather than the participants of the joys of life. And then came Truth, with promises so rich that I could hardly credit them—the Truth by which people are demonstrating *here, now*, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

It helps me to liken God to an ocean. There is the water for all—just waiting for us to get what we wish from it. Nor does it matter whether we take a cupful or a bucketful. It is limitless. Each one may take what he requires for his needs and in no wise rob another. So it is with God. He is the ocean that contains *everything*, and it makes no

difference to him whether we take little or much. There is no limit to what we may have if we have faith. And *faith* is the vessel that we must take to the Ocean of Infinite Supply. And, as I said before, it does not make any difference whether our need is a little or a big one, in the material or the spiritual realm. If we need increased spiritual understanding, it is ours. If we need health, it is ours. If we need money, it is ours. If we need a new position, it is ours. If we need a home, it is ours. All we have to do is to go to the *limitless source* with our *vessel.*

But infinitely greater than the possession of the things we desire is the joy that comes from being able to *prove* the promises in the Bible—"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Of course, to prove these promises we must have spiritual understanding, we must be living the divine life here on earth. It is impossible to sin and be separate from God and demonstrate.

Another privilege that goes hand-in-hand with demonstrations is freedom in telling our experiences. By so doing we help ourselves just as much as those to whom we relate them. And let us not let the thought, "O, this is too personal, too sacred to tell," ever keep us from freely giving out our problems and how we solved them. The experiences that we would withhold might be the very ones that would wonderfully help others. Is not the *greatest need of the world a knowledge of God, of man's real self, of the possibilities that lie in the here and now?* And is it not a blessed privilege to disseminate such knowledge?

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"Complain about hard times and you will create the cause of poverty in your own thought and action."

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"Greatness is possible to all, and a genius is slumbering in every mind."

# PANTHEISM—ANCIENT AND MODERN

O. M. T.

THE WORD "Pantheism" is self-explanatory to those who know the meaning of the two foreign words of which it is made up: *pan*, all; and *theism*, the belief in or doctrine of God.

As most people do not know the meaning of these two words, Pantheism is, like many other things, not understood; an awe-inspiring and fearsome word, and the appellation "pantheist" is by them considered about the worst that can be applied to a person.

Does Pantheism mean that "all is God" or that "God is all"? Though many persons use the two phrases indiscriminately, supposing them to mean substantially the same thing, in reality they express exactly opposite ideas, the ancient belief and teaching being that God is all, and the modern pantheistic idea that all is God

The ancient Hindus taught that "nothing *is* but God" —not, as generally translated: "Nothing *exists* but God," The difference between "is" (from to be, equivalent to the Latin word *esse*) and "exists" (from a compound Latin word meaning to stand apart from) may not be apparent to those who know little or nothing about natural science; but to those who understand the meaning of the well-known phrase: "Nothing *is*, everything *becomes*," the radical difference between the two words is quite apparent.

This statement, although a modern one, at least in form, affords the key to the ancient meaning of the phrase, "Nothing is but God." The ancient Hindus taught that all which is and exists, is One, though it manifests itself to man in two aspects, namely, as Spirit (Purusha) and as Matter (Prakriti). Spirit they considered as the only real Substance, because it is unchangeable, just as the Jews considered the Spirit of God as eternally the same—"the same yesterday, today and forever." Matter they considered as

mere *appearance*, because of its changeableness, as ordinary observation and common-sense show and modern science fully confirms. The most highly developed form of matter —the matter in the bodies of the higher animals, man included—does not remain unchanged for two consecutive moments, and even the most stable forms of matter—rocks and minerals—are constantly undergoing change. Matter is in continued flux, and we know things not as *being* but as *becoming*.

The ancients, who could see deeper into Nature than most moderns, therefore looked upon changeable matter as mere appearance, compared to the unchangeable Reality, or Spirit—God. But they never denied the *existence* of matter; for even a reflection or shadow exists. They never applied the word illusion, or any word equivalent to it, to any form of matter—even to a mere shadow. They considered God's Thoughts and Ideas as his very Essence or Being, and therefore as real as Himself. These Ideas they considered linked together as Cause and Effect in an endless or continuous chain, or as a panorama passing before man's eyes or mind like a reel of film-photographs—without "pause or resting place"—God being the original or primary Cause of all these effects or appearances, and each effect being a secondary or transient cause of other effects—all going to make up the material universe—it could truthfully be said that God is all there *is*, and that nothing really *is* but God.

That God is all meant then to the ancients that God is *in* all—is the efficient, immanent cause of all—or that all is *from* God. But it never did mean or could mean to them, as it means to some superficial modern thinkers (?), that all is God, or that Nature or the Universe is God.

There is a statement attributed to the Spirit of God by the ancient Hindus: "Out of my Being I produced all these worlds, but I myself remain separate." This may be called Pantheism, but it is as different from modern Pantheism as Reality is from mere appearance, as God is from the material universe or Nature, which is merely the "ma-

terialization," or unfolding of God's thoughts and clothing them in material forms.

Could we look in Akasha which may be called both the Mind of God and the mind of Nature or the Universe, we would see the whole "creation"—the past and future creative evolution of the physical universe from beginning to end; for Akasha, or the ethereal or astral world, is or contains an immaterial image, or rather a series or panorama of images, of the universe or physical world—a world which has a beginning and shall have an end, as it represents but a fraction of the Thoughts and Ideas of the sempiternal Infinite Being whom we call God—to finite man's "carnal mind" the unknown and unkowable, but to man's spirit, which is His "likeness," revealing Himself "in part," as the dormant spirit of man reaches that state of "awakening" or consciousness which may be called God-consciousness. In that state man, that is, man's spiritualized mind, will see and know God in and through Nature as well as his own heart, but will not mistake Nature for God as do modern Pantheists.

The atheist, who says in his heart: "There is no God," and the worldly-wise man who says: "There is no other God than Nature," are both equally foolish in the sight of God; for "the wisdom of the world is foolishness with God."

As long as men recognize and know no other world than the physical, or Nature, they remain ignorant in the sight of God. Only by recognizing the existence of the spiritual world, the "abode" of the Supreme Spirit, and becoming conscious of the presence of the "kingdom of God" around and within us, do we gain true knowledge and wisdom, and cease to worship the creature—mammon—instead of the Creator, the shadow and appearance instead of the Reality.

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"Never be satisfied with the ordinary; you can have the best that is to be had, but you must be alive."

# OUR RECOMPENSE

IDA M. MINGLE

FROM WHENCE comes my recompense, is the query of man. Why do not rich returns come after all my efforts? Man, in both spiritual consciousness and mortal darkness, seeks for the answer. The man in the unillumined consciousness will not find it, except in a limited sense, for he believes that certain moves on the surface bring about certain results, whereas, the truth is that we do not see causes at all, but are only viewing effects. All cause is mental and so must ever remain in the realm of the formless, the unseen. This truth, the Divine natural man—the man quickened to the realization of himself as Mind—discerns, for only with the mind can man make union with the formless realm of Spirit, that omnipresent power penetrating and permeating the universe with its life and intelligence.

Thought shapes our every act and should be primarily dealt with as the chief factor in all that we desire to accomplish. It is the thought-motive that regulates our recompense. Every thought that uplifts and blesses one uplifts and blesses the race, for every thought registers itself upon the Universal Ether, there to become a part of the great storehouse of Mind. This is the treasury of God, upon which man cashes his drafts, written upon the pages of the Book of Life. If you are not a depositor of gold (spiritual thoughts) do not expect to receive a nice, fat allowance for your daily needs, for with what measure you mete it will be measured unto you.

Recompense comes not by chance, but according to Absolute Law. In that this law is universal in its application, the source of your supply cannot be confined to certain channels you have outlined. While recompense is not money, yet money is one form of recompense and is one convenient expression of value for services rendered. The

thought-substance put into the services, however, regulates the value received. If you can go about your daily duties, no matter if you be a merchant or a housewife, and forget entirely the monetary considerations, losing yourself in loving and enthusiastic service, knowing that you will get out of your service, in some form of recompense, all the qualities you put into it, with heaped up measure, you are on the highway to your highest good, and it cannot escape you. It is love that fulfills the law, that harmonizes the inflow with the outflow. Not love for money, but love for harmony, peace, service, purity and all other qualities that at their face value are stamped *pure gold.*

The one who is consciously relating his thoughts to spiritual ideas has access to the Substance of God which underlies all activity, and all that he thinks and does comes to fruition easier and more readily because he is nourished and sustained by living words. It is man in the Adam consciousness who must earn his living by the sweat of his face. Hard, material thoughts about life bring into manifestation hard conditions of living.

The Truth must be carried into every department of living. New standards of trade must be established in the commercial world. Commerce must be handled as if it was the Lord's business, then everything that the heavenly Father hath not planted will be rooted up, and in the place of the tares of competition, selfishness and greed, there will spring up the fruits of cooperation, brotherly love and joyful service.

Man is Mind, and a creator in mind substance. In the very face of adverse conditions, of whatever nature, he has the power, through projecting his Word into the Universal Substance, to set into operation forces of thought that will bring his every ideal into manifestation. This is a demonstrable law which will bring rich returns in his daily affairs to the man willing to cooperate with God.

We are now entering an era of the supremacy of Mind to create and control, and we shall see rapid changes in the industrial, educational, social and economic realm of affairs

as a result. Heretofore we have paid particular attention to symbols and been content. That which has been our stepping-stones is not despised or destroyed, but in discerning the spirit underlying the symbol, we cease to worship in the letter. We have not reached a state of perfection under the old method, and there must be better and untried ways. Let us always be on the alert for the better way, keeping poised in the thought that we are moving on into that which is for our highest good, regardless of appearances to the contrary.

One of the most important realizations man has to make is that nothing outside of himself has power to affect him, except he be connected with it through thought processes. If there is a state of inner unrest, the universal thoughts of unrest active in race consciousness come rolling into the mind through the open door of thought and add new fuel to the flame; likewise the thoughts of the individual go to make up the race consciousness, thus forming a constant action and reaction. When the race consciousness becomes a seething mass of destructive and inharmonious thoughts, they break out into corresponding actions, and man looks with alarm upon the conflict. Let us look to the seat of the trouble. Let us find its starting point and stop the outflow. Come into the heart of the individual and there you will find the wars, riots and conflicts of the nation. "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings; these are the things which defile the man."

Jesus emphatically taught that to think a particular thought would bring about a certain result in mind, and was equivalent to having already committed the act. "I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart." The heart is the subconsciousness of mankind, and every thought written therein brings into manifestation a corresponding activity in the race. In its true application adultery is a state of impurity, a state of adulteration, the mixing of the false and the true; seeing the good

and evil. The ideas of Divine Mind are unadulterated, therefore pure and holy. To establish peace, harmony and wholeness in the individual and in the race as well, man must come into the understanding of the ideas of Divine Mind and persistently establish them in consciousness through thinking upon those things which are for the highest good of all. The only way to meet the outer conflict is to conquer the enemy within; then there will be nothing to invite an attack.

Man has the power to bring into the earth (body and affairs) the ideals of Divine Mind, and he also has the power of choice. He may dwell in the Secret Place of the Most High and exercise God-like authority, or he may pitch his tent toward the Sodom Road of desolation and destruction. The choosing is a momently occurrence, and a self-examination of our thoughts will show us whether we are declaring allegiance to eternal, or temporary principles. The Law will recompense you according to your thinking, for thoughts are the germs of the Word-seed. "He that soweth bountifully shall reap also bountifully." Let us move forward on the *ascending* current of thought into the realm of peace and harmony, through being loyal to the Truth at the time of our greatest need. "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Man is the Center through which the Divine Power passes for distribution. With this trust is attached a certain responsibility toward all lesser creations, for man originally was made the guardian over every created thing. If man is cruel in his attitude toward the beasts of the field and the fowls of the air, slaying them for gratification of the appetites, for adornment, or for commercial profit, he cannot expect to escape the law of recompense, nor move on to his highest goal. All man's thoughts and acts must harmonize with constructive principles before he can be trusted with noble missions to mankind. If you intensely desire to accomplish some great purpose, and the way does not seem to

open up, look within for the cause. You may, like the chick, be encased in a shell, but do not despise the shell, for as long as the shell is there, you need its protection. When you are ready to enter full-fledged into that upon which your heart is set, all limitations will be dissolved.

There is only one obligation—the obligation of Love, This thought persistently held to and established in mind will cancel every debt of whatever nature. A woman writes that she used this thought of Love in forgiving a small debt someone owed her and refused to pay. A few days later a party to whom she was indebted in the amount of one hundred dollars called and cancelled the note. Thus was the law of recompense quickly proved. The race is a unit and we are not to expect that the one to whom we give will turn right around and give us equivalent value, but we must leave the Divine Law of Equalization to adjust all our affairs according to the motive of our giving. Man makes his own terms in all the affairs of living and "He shall have whatsoever he saith."

"If thou knowest what thou doest, thou art blessed, but if thou knowest not, cursed art thou," distinguishes the difference between the man cooperating with Divine Mind and the one living under the Law of Karma. The Power of the Word always controls the secondary law of cause and effect. The Light which will dissolve all limitation is within every man, and in unearthing this Christ Light the man is blessed in knowing. At this time many nations are groping for this Light, and when they find it they will understand the law of Recompense to be exact and true, rendering unto everyone according to his deeds. Man cannot grope forever in the moonlight—the fabrics of his intellectual reasoning—but must return to the Father's house, either willingly or under pressure. "The kingdom of God is preached and every man presseth into it."

Centuries ago Jesus preached the kingdom of heaven is at hand, meaning it is here now, waiting to be established in consciousness. It is ours for the seeking. Jesus never denied the without, but he made it subservient to the within.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The reward for all is eventually the same, as illustrated in the parable of the "Laborers of the Vineyard," in the twentieth chapter of Matthew. You can drive a hard bargain and work all day for your kingdom of harmony, or you can work just "one hour." Love and Wisdom will render unto you according to your receptivity to and cooperation with Absolute Truth. If we are rich toward God, we have an investment which will render unto us an hundredfold, here and now. And the love of Truth for Truth's sake, not for the sake of the demonstrations it brings, will usher into visibility every desired good, under the perfect law of Recompense.

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Cleveland Maffett, writing in the September *McClure's* calls attention to the fact that there is a population in the United States of 30,000 persons over 90 years of age, and 3,000 persons over 100. "Fight death?" he asks. "Yes. Any doctor will tell you of men and women who, by some mysterious power of the will or the soul, have defied science with all its diagnoses and have gone on living for years in spite of bodily conditions that were declared to be immediately fatal. I know of a woman whose splendid love triumphed for three years over the cruel ravages of cancer. I know a distinguished editor who, being stricken with a grave malady several years ago and hearing himself condemned by eminent specialists either to death or idleness, refused either alternative and went serenely on with his ordinary life and work, and is at it still. And think of brave Molly Fancher, bed-ridden in Brooklyn for half a century, but refusing to die because she could still render service and find joy in it. Such people live long because they *will* to live long. And because they love something or somebody intensely."—*Seattle Times.*

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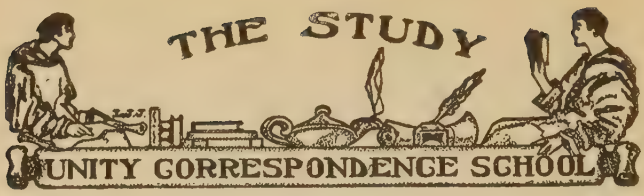
Before us, even as behind, God is and all is well.—*Whittier.*




This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

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This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

# TEN POINTS OF INTEREST

*Taken from General Test Following Primary Course of Correspondence School. Written by* STELLA McDERMOTT, *a Student.*

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*Explain the relation of Jesus to the human race.*

Jesus is the first and only member of the human race who has perfectly expressed the Absolute Principle of Eternal Life for the mind, soul and body in harmonious unity, here and now, on the earth. He established a consciousness in the race mind to which all individual minds gravitate, enter and pass through in attaining the perfect state of eternal life, love and freedom in soul, mind and body, and to which all inherently aspire. Through his life of overcoming, he indicates the way whereby each may realize his (Jesus') attainment. Through the demonstration of the Absolute Truth, overcoming the rebellious, limited ideas of the personal or mortal man, he becomes the Savior, the Wayshower, the Light, the Redeemer and the Refuge of the human race.

*Give the Spiritual interpretation of the Lord's Supper.*

Jesus symbolizes the individual *I Am.*

The twelve apostles symbolize the twelve faculties of Mind, Peter—faith, John—love, etc.

The "Last Supper" is the "Passover Supper."

Bread symbolizes substance.

Blood symbolizes the cleansing, renewing life.

Bear in mind that the Last Supper takes place just before Jesus' death, but after he has conquered every passion, and become master of every faculty of mind. This event in the life of Jesus symbolizes in the life of each member of the human race the overcoming, the transmutation or "passing over" of the personal nature into the spiritual. In demonstrating regeneration we too come to the time of "passing over," when the spiritual *I Am*, having brought every power of the mind captive, thereby overthrowing the personal will and liberating Mind from the bondage of all material limi-

tations, the personal I is about "to give up the Ghost." There is one last coming together of the faculties of the Mind and the personal I gives up its mind, gives up its power to the spiritual *I Am.* This is the eve of becoming at-one with the Father, partaking in mind of his spiritual substance, the Bread of Life which flows through us and becomes the life-sustaining River of Life to the body. This "Supper" we must partake of in commemoration of him (God) alone, if we would sustain our bodies and maintain our oneness with the Father.

*What is the end of the world?*

The "end of the world" is that state of consciousness, or epoch in the spiritual development, when the consciousness of the sense world ceases to exist as reality, and the consciousness of Spirit becomes the tangible reality.

*What place has the Bible in the study of Truth?*

In the study of Truth the Bible is used principally as a reference book. It is considered to be an historical record of the activities of Divine Mind revealing the progress and development of the individual and the race both spiritually, mentally and physically, and also revealing the relation and revelation of God to man.

*What is meant by the term "personality"?*

Personality means, of the person. It is the consciousness of a selfhood separate from and independent of the Creative Mind. It expresses in thoughts, words, actions and mannerism peculiar to, and particularly belonging to, the mortal or personal man.

*Explain the reason for receiving freewill offerings instead of making charges in the Lord's work.*

There are two good reasons: First, the one who gives cannot estimate what the value of spiritual services is to the one who receives it. This is known only to the recipient, and oftentimes he is not conscious of its value until years after the service is rendered. We simply know that the servant is worthy of his hire. This being the case, it is wiser and more just to the servant and the served to leave the paying of the hire to the Lord. Second, when working for a stipulated

sum the servant is apt to come to see himself, the recipient, or money as the source of supply. This leads man to look away from God as the Source of all Good, and creates limitations.

*What is the new birth?*

The new birth is being born again into the Spirit. It is the resurrection of the mind from the first death, the sleep of sin and limited ideas, to the realization of its Divine nature, power and life in Christ. The new birth includes the body redemption, for the body is transformed through the renewal of the mind.

*What and when is the Sabbath, or true day of rest?*

The true day of rest is that epoch in development when the mind sees its work of regeneration from the personal to the Christ consciousness as accomplished, and abides or rests in the Spirit with the Father. The place of rest is in the Spirit within.

*What is spiritual quickening?*

Spiritual quickening is the awakening of the personal, intellectual and body consciousness to the realization and understanding of the indwelling Spirit of Eternal Life, Power and Substance, becoming consciously unified with the Christ Principle.

*What is included in the time of restoration spoken of by all the holy prophets?*

The restoration here referred to includes the restoring of the Divine nature, the spiritual *I Am*, to its original power and dominion, as Lord God of Mind and all its faculties, as it was in the beginning. When the Lord God is restored to his God-given dominion, the mind creations are again perfect like those in the Father Mind, and his external kingdom—the outer world—will express the absolute perfection, harmony and peace of his inner kingdom. Then shall all the people praise the Lord and the earth give forth her increase. The desert shall blossom like the rose; neither shall there be death any more, for in all my holy mountain they shall neither hurt nor destroy.

## BIBLE HELPS FOR STUDENTS

Acquisitiveness is a legitimate faculty of the mind, but covetousness is its Judas. When acquisitiveness acts within the law it builds up the consciousness, but when it oversteps the law it is a destroyer. Judas was the treasurer of the disciples of Jesus, but he became covetous—"he hath a devil"—and his sin brought tragedy. King Ahab represents acquisitiveness. It ruled the mind and took possession of the man. When this faculty throws its covetous influence over man he develops an insatiable desire to possess things. Ahab built a splendid summer palace and inlaid it with ivory. Extravagance grows on its own thoughts—Ahab's palace of ivory must have additional gardens. The vineyard of Naboth best suited, and it was acquired by foul means. Covetousness has no wisdom, and when one gives up to its demands the most foolish things are done to get possession of coveted objects. Seemingly subtle plans, like that of Jezebel to have the innocent Naboth stoned to death, are always laid bare and their shallowness shown. Selfishness is nearsighted and all its ways narrow.

Elijah, the defender of the law, is the enemy of covetousness, and finds him out in the midst of his transgression. "Hast thou found me, O mine enemy?"

There is no escape from the Spirit of Justice. It overtakes men when they think they are secure, and they have to give up everything. The man who takes advantage of another's necessity, to enrich his own coffers, must in due season restore fourfold, as did Zacchæus.

Ideas make brain cells, and brain cells are the "central" stations through which the mind sends its ruling thoughts to the various body functions. Acquisitiveness has its brain area in the head, through which it affects the whole organism. If it is cultivated to the point of covetousness it dominates appetite, and more food is eaten than the system needs from day to day, and the excess is stored up as fat. This excess of flesh is not properly vitalized, and eventually becomes infested with various kinds of sense thoughts that

make poisons and material growths. Thus selfishness destroys the body.

The remedy for all this error is to call upon the Divine Law to adjust every thought in which acquisitiveness plays any part. Make this a daily affirmation: "All my affairs are ordered in righteousness, and my own comes to me under the Divine Law."

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The fiery Elijah consciousness becomes more meek and lowly as it learns the pacific character of God, and the temper of the mind is changed from violence to mildness—Elijah to Elisha. This milder character comes into consciousness through certain changes in thought and body, which are symbolically described in II Kings 2. Gilgal means "rolled away," and refers to a total denial of sense-bondage. In Joshua 5:9 it is written, "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of that place was called Gilgal unto this day." When we have, in the positive spirit of Elijah, accompanied by the obedient willingness of Elisha, rolled away the Egyptian darkness of sense-thoughts, we are paving the way for a permanent ascent into higher states of consciousness.

We often get glimpses of these higher realms, but do not abide there, because our minds have not been freed from the fiery Elijah element. So long as there is condemnation, impatience, and even mild anger arising in thought, the cross-currents that burn out the cells of the organism will obtain. Elijah must be taken by the Lord into heaven, which is a state of peace and harmony; then the sweet-tempered Elisha will become the dominant note of the consciousness.

In harmonious spiritual development there is a union and blending of the states of consciousness on the various planes of action. We need the mildness of Elisha united with the positiveness of Elijah in every part. A negative, weak tenderness is not in harmony with Divine Law. Hence Elijah tries Elisha, to see if he is made of the right stuff. He says, "Tarry here;" but Elisha replies, "As

Jehovah liveth, and as thy soul liveth, I will not leave thee." This is an affirmation of the God-life and the Soul-life united with a positive force and gentle harmony. "They went down to Bethel" means that they descended to a certain center just below the heart, which is called "the house of God." It seems material upon first sight. Jacob so thought it when he lay down there with a stone for a pillow; but he found a ladder reached from there to heaven, and he exclaimed, "Surely the Lord is in this place; and I knew it not." When the union of these two factors takes place at an inner life center there is a commotion and an indefinable sense of fear of loss of force. This is the "sons of the prophets," who are fearful of the result. The word of assurance to this disturbed fearfulness is that of Elisha, "I know it; hold ye your peace."

Jericho, the "moon city," is the life center in the abdomen. Here again the affirmation of spiritual and individual Soul-life is made and the union established. Jordan represents the descending life-flow of thought through the organism from head to feet. It is muddy with sense concepts and turbulent with materiality. The harmony of spiritual forces—Elijah and Elisha—would be disturbed if they entered into it, so its waters are put aside by a positive effort of the will, represented by Elijah's mantle. By our thinking we gradually build a thought aura, which forms a wall, or protection, about the soul and body. This is held in place by the will-center, and when one has become adept in thought power it can be concentrated into a thought force, and unusual results produced. This concentration is represented by the wrapping together of Elijah's mantle before he smote the waters.

The double portion of Elijah's spirit which Elisha asked for is the positive and negative, or "yes" and "no" of Truth. Elisha, the tender, retiring one, needs the ability to say *yes* and *no* with all the positiveness of Elijah. He can have this only by "seeing," or perceiving, the true character of the change that is taking place in consciousness. Elijah is not taken away, but translated to a more interior

plane. There is in reality opened to the one who goes through this change a conscious unity with spiritual energies of which he has been heretofore ignorant. The chariots and horses represent the vehicles and vital forces that attend the transformation.

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All Scripture, has reference to certain phases of individual soul development. It can also be applied to the external life. All things without have their principle within man, and he can read their message from either state. But as the without is based upon the within, man cannot understand fully and have dominion over the outer things until he has made himself acquainted with the power within. So we give most study to inner states, and through them master the outer.

It is also possible and proper to study and interpret Scripture from both states at the same time. The feeding of the five thousand by Jesus had its possibility in his capacity to increase the substance of his own soul. When, through this inner mastery of the principle immanent in all forms, he had gained this ability, he was equal to what seemed a miracle to those who were ignorant of the law through which it was done. Those who see the form only, are in Egyptian darkness; those who see both the form and get glimpses of the animating principle, are the children of Israel in the wilderness; and those who see both the within and the without in proper relation are in the Promised Land.

The healing of the Shunammite woman's son by Elijah illustrates modern metaphysical healing. The son of the Shunammite woman had apparently died of sunstroke. She laid him on the prophet's bed in the room on the roof of her house and arranged to go at once for the help of the holy man, who was on Mount Carmel. When asked by her husband the cause of her going she merely answered, "It shall be well." In this she showed a discretion which is universally found to be necessary. Do not admit the error nor talk about it. If you have in view the restoration of life do not think about anything but life. The very ethers

about you are filled with a substance that is formed and transformed at your every thought and word. It is more sensitive to thought than the mariner's compass is to the magnetic flow, or the atmosphere to waves of sound. A word of fear thrills the sensitive ethers of sympathetic souls and they tremble until they sometimes fall. Hence the "It shall be well" of this Shunammite woman is a lesson for all. She showed her wisdom again when the prophet asked about her family. Her answer was, "It is well."

The prophet proposed sending his servant, Gehazi, whose name means "sight" or perception, to do the healing in his power (staff). But the woman would not leave unless the prophet himself accompanied her. She was very thorough and did not propose to rest with half measures. In some cases the Word alone is not effective. There must be a receptive mind to carry the spiritual impetus. Jesus recognized this as faith, in the case of the centurion and his servant. Where the patient has faith in the healer, or there is some one in close touch who is strong in spiritual trust, the way is open for demonstration in absent healing.

Elisha found it necessary in this case to go within and "shut the door," and pray unto the Lord. Jesus gave this form of procedure as part of prayer. We are to go within our own soul and shut every door that leads to the sense-realm without. This means seeing, hearing, feeling, smelling and tasting. In this inner chamber you must be immersed in the Spirit of God; then pray.

The restoration of life in this case not only required prayer and spiritual treatment, but a physical contact, if we take the narrative literally. Some healers find that when they have not reached a case by the power of perception of truth, and the prayer of faith, they can sometimes start the life current in the organism by touching the patient, as did Jesus the eyes of the blind man, or the "many" upon whom he "laid hands." But this laying on of hands is a dangerous process to one who has not a clear understanding of the spiritual source of all things. "Laying on of hands" must always be accompanied by "prayer," and the prayer should

be the important thing. There is no power in the hand save it come from the mind, and the mind is the Son of God.

When we sneeze, the life current is animating some nerve center—to sneeze "seven times" means the animation of all the life centers in the organism. In some parts of Germany the peasants say "God bless you!" whenever any one sneezes.

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The vegetarian demonstration of Daniel and his companions, as given in Daniel 1:8-20, is so beautifully true in its literal sense that it seems unnecessary to give it metaphysical interpretation. People everywhere are proving that a vegetarian diet, "with water to drink," produces the very results here described.

It is said that the strength of the Japaneses soldiers is largely due to a diet almost entirely vegetarian, with freedom from intoxicants. Their wounds heal quickly and without suppuration. Consumption and the various blood impurities common among Caucasians are said to be almost unknown to them.

But a vegetarian diet and temperance will not make a man spiritual. "It is the Spirit that quickeneth; the flesh profiteth nothing." But whatever confuses or dwarfs the mentality, blocks the way through which the Spirit manifests. "It is the Spirit that quickeneth," but it must have something to quicken. If that which it seeks to quicken is besotted and logy with the thought atmosphere of swine, and beer fumes, where is the point of contact?

All thinking people are agreed that plain living and high thinking go hand in hand, and the most pressing need with most of us is how to overcome appetite. One would naturally think that the great variety of food combinations and drinks would bring satisfaction to the appetite. But the opposite is evident. The hundreds of new drinks invented every year have not helped to quench thirst, but rather to make it inextinguishable. Then what is the remedy? Daniel gives it in the opening verse of his lesson—"Daniel purposed in his heart that he would not defile him-

self with the king's food, nor with the wine which he drank."

When we "purpose in our heart," there is a complete reversal of thought-energies. Instead of regarding food and drink as the basis of life, we perceive that they are but the expression thereof, and that the real source is mental and spiritual. When we submit the food question to the Spirit, a wisdom comes to us right along that line, and we *know* what to put in our stomachs to get the best results.

If appetite is strong, purpose in your heart that you will *master* it, and there will come to you a power that will so quickly subdue the outer sense that you will think you were never under its dominion. So with all the claims of the sense-man—put him in subjection to the Spirit, and prove him better than all the "magicians and enchanters" (mortal thoughts) of the king (personality), ruling in the outer realms.

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The relation which Jesus of Nazareth bears to the Christ of God, who is to be *formed* in everyone, is a matter requiring careful thought. If we hold with the orthodox Christian church that Jesus was the only Son of God and we are saved from the results of our sins and insured a place in heaven *after we die*, through his personal crucifixion on the cross, we get lost in inconsistent situations that our logical minds refuse to accept. In the first place, it was *not* a *post-mortem* salvation that Jesus proclaimed. He said, "Let the dead bury their dead; follow thou me."

Where Martha construed his statement that he was "the resurrection and the life" to mean a future resurrection, he plainly said, "He that believeth on me *shall never see death.*" The life-giving force that animated his body was so great that the usual methods for putting out life did not work in his case—he raised that same body after three days. Thus the proposition that we are saved by the death of Jesus is not tenable, because of the fact that he is not dead. He reanimated his organism and walked about in Galilee and showed himself to many people, according to the Scripture. He then increased the energy in his organism to such a high

rate of vibration that the eyes of his disciples could not receive the light, and they reported his ascension.

The cross experience had its lesson, which was the passing out of consciousness of mortal thought. The blood of Jesus was shed for us—the corrupt life current in the race was tapped and carried away to its native nothingness.

The ascension was not up into the clouds and far away, but *interior*. Jesus passed into the Universal Ether, an interpenetrating substance right here in our midst. Those who open their minds on that plane can commune with him, as did Paul on the way to Damascus. Thousands have personally talked to Jesus since that time, and are still doing so, as he is a most potent factor in the Christian movement of today everywhere.

It was not Jesus of Nazareth as a personality that Paul referred to when he said, "Christ in you the hope of glory;" "Let Christ be formed in you;" "We have the mind of Christ;" "Let this same mind be in you that was in Christ Jesus," etc., but a certain mind-principle or expression of God called Christ, or Messiah.

It is quite evident that it is this saving principle in man referred to in Isaiah 9. The "people" are our thoughts, and they are in the "darkness" of materiality, but they perceive that there is a higher way, they have seen a "great light"—that is, the true understanding has dawned upon them that Spiritual Consciousness may be developed and save man from the shadow of death. This is the real Messiah, which Jesus brought to light in the mentality of the race. In doing this he proved our greatest leader, and among all the countless millions of earth none could have surmounted the almost universal race negation called death as did Jesus. As a forerunner of that mighty demonstration which we must all make before we can enter into eternal life, he is our Savior. But we must bring forth this High Self within us as he brought it forth—in no other way can we round out the beauty of the true man-character.

This wonderful saving principle makes its first appearance in consciousness as a little child. It has to grow in the

individual as if he had become an infant again and was learning all over the lessons of life.

We must realize that this new birth, which the little child represents, is the guiding genius of man, inspired by the Most High. His "name," or nature, is all one can conceive of as Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Then the Christ, or Messiah, is God demonstrated in man. This is our salvation.

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## TEMPLE TALKS

*Extracts from addresses by Charles Fillmore in Unity Auditorium.*

There is a principle in man which, if called into expression, will make him far, far above the average. The Scriptures teach very positively that this principle can be developed or formed in man. "Christ in you the hope of glory." If this principle can be called into expression in us our most devout prayer should be for that consummation, to the end that we may realize our ideals. Then let us begin right now the development of the Christ principle. Let the Christ in you arrive. Let this supreme One take the mastery. "Christ in me my hope of glory," is a good affirmation for one who desires to enter into the Christ consciousness. "Christ is risen in me," is another good statement. Many of us are holding Christ in the tomb of material limitations. He is not yet risen, because light has not yet broken into our understanding. We have not understood the mighty truth that Christ is the Divine Man Principle in us all. "Christ, the only begotten Son, is risen in me." Take that into deep spiritual understanding and it will quicken the Christ Man, and you will have power that you never had before

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There are none of us but what have asked these questions: "What is the meaning of life? Where did I come from? What am I here for? Where am I going? Those who have not had answers to these questions are unhappy.

A certain discontent fills the mind when it is ignorant of the object and aim of existence. Nearly everybody has times of darkness, but those who have once received the Christ light are never without a certain assurance of guidance and safety, no matter what comes. Get but a glimpse of Divine life and all your way will be brighter. This present life consciousness is to be crowned with one of far greater capacity. As a race we are now in the kindergarten of life, and we must strive for the higher grades.

Did you ever think what the crown of life is? We all have life, but what is the crown of life? What are we living for? Is it for the attainment of some earthly ambition? Do not set your ideal on a crown of temporal things. You will never get the real crown if you do. Those who are crowned with life, live eternally in the presence of God. This does not mean that we are to attain this crown in some other realm after we are dead, but here and now. Life is a science; it is the science of living under the law.

We are told that those who strive for the mastery are temperate in all things. Then temperance must be a part of this life science that we are living. You must be temperate if you run this race of life successfully, because life is a very precious thing. Those who ran in the Greek races had to be temperate in all things. They found that if they dissipated their life energy in sensuous pleasures they were weakened. Life in the body must be conserved and purified. As a race we are beginning to get glimpses of this law of the conservation of life. But it is usually taught from the material standpoint. In our schools religion is divorced from psychology. Because the orthodox religious teachers have not taught a religious science, their doctrines are excluded from the fields of exact thought.

The attainment of the crown of eternal life depends upon the understanding of the science of right thinking. This is taught in Christianity, and, rightly understood, will form the only true science of living. Jesus attained the crown of life, and his teaching should be inquired into in its scientific aspect by all who aspire to permanent, enduring, eternal life.

The baptism, the death and the resurrection of Jesus are steps in the attainment of the crown of life. There is a spiritual baptism, and that leads to an effacement, a doing away with earthly appetites and passions. That is real temperance. If we are striving for the mastery in this race of life we should be giving heed to these things. If you are really giving attention to the higher teaching, if you are one of the students of the Lord God Almighty, you will begin to search yourself within. The resurrection is brought about by an inner concentration of the mind. First, there is the realization that there is an omnipresent principle of life; that there is a principle which will regenerate or transmute this coarser consciousness of life into a finer life. We are told by men of science that there is but one universal principle, and out of it comes all that we see in the visible world. That is true, and as you get hold of that inner consciousness you will find that there is a forming power in your mind. You have the power through your Higher Self to direct this formative principle to any part of your body, and as you direct it, transformations will go on wherever your attention is centered. Thus the consciousness of life itself is increased until the field of life merges into the Great Universal Life, and this is "life eternal."

We are told that Jesus, on that wonderful Easter morning, stepped out of the tomb in his natural body. Here was a resurrection of the physical man. By using this law of right thought and right living Jesus attained the crown of life, and we are commanded to follow him.

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"It is the Spirit that quickeneth; the flesh profiteth nothing." This is the testimony of one who lived in spiritual consciousness, who was inspired of God; and it must be, if his inspiration was received here in this earth, that it applies to us also. Starting with that understanding and seeking to find what Spirit is, and the power to apply it to everyday life, we will surely be inspired of the same Spirit ourselves. It seems strange that men should have lived millions of years on this planet and not be more familiar with the

workings of Spirit. Men have not understood the true character of Spirit. They have thought that Spirit was related only to those vague, indefinite things that come with religion; that man could not know very much about Spirit unless he was religious; that he had to have unusual experiences of some kind to have an understanding of Spirit, even to have an inkling of it. It was not thought possible to bring high spiritual states of mind into everyday business affairs.

But Jesus said, "It is the Spirit that quickeneth." Jesus was a practical man, and he claimed to do all his work in the power of the Spirit. If he could use this power to heal people, and give superior wisdom in such simple things as preparing food, why should not we use Spirit in like ways? Should we not look up this matter and find out what he meant when he said, "It is the Spirit that quickeneth—the flesh profiteth nothing"? Man today thinks that he can get profit out of material things. We are looking for things new; but can we get new things through material effort? No. The only new thing is Spirit. When you get into the Spirit you will begin to see things new, and new conditions will come into expression in your life; but nothing new comes from material methods. The same old round goes on year after year. All of these wonderful discoveries which come from the material are of the material. There is no profit in them. We think we are getting new knowledge from the study of books, but I assure you that if you look into history you will find that literature is thrashing the same old straw. Plato anticipated all literature and philosophy.

We must follow the example of Jesus Christ. He said, "It is the Spirit that quickeneth." Before him, Elihu, in the book of Job, said, "There is a Spirit in man, and the inspiration of the Almighty giveth them understanding." This spiritual power is not very far away. We do not have to search for it in foreign lands. It is very near to us, even in our mouth. It is a quality in the Word of Mind. We have found that the secret of Spirit is in thought. That is the revealment of Spirit to man, for man is thought. When you think absolute Truth you are in touch with Spirit, and

your thought will surely yield some increase. You will get an increase in those things which you think about, whatever they may be. We have found that whenever we think on the positive side, we are thinking spiritually. If we think about the all-power and all-presence of Life we are thinking spiritually, and this great essence of Spirit expresses itself in and through us and we get a constant up-building along the life line. What you are seeking is the increase of health, and that is the only increase that you get that has any real benefit in it; and that comes through thinking about health, through thinking about God as your health. If you think about God as your intelligence there is an increase of intelligence, because Spirit intelligence has an opportunity to precipitate through your mind.

The only real satisfaction in life comes from Spirit increase. If you start today thinking about Spirit, speaking about Spirit, believing in Spirit, you will manifest spiritual attributes. If you ask of the Lord to put you in touch with Spirit, to give you inspiration, you will have it. Jesus said, "I go to prepare a place for you. Where I am you may be also." He did not say after you were dead, but now. This "place" is a spiritual consciousness. But you must believe in it. You must, in other words, have this consciousness of the Spirit, the reality of the Spirit, and the truth of Spirit; and if you begin along that line and have your hours of silence, spiritual increase will be manifest in spiritual abundance. You will have more understanding in one moment of communion with the Spirit than you have gotten in all your previous reading. Let everyone make it part of the daily thought and meditate upon spiritual things. It is practical. It is part of your nature. You are a divine trinity. Spirit is the highest principle in you; soul next, and then body. But the Spirit is the source of all. You could not live a moment without Spirit. The life issues of your body are Spirit. As you join your conscious mind with this wonderful subconscious, you renew your strength through Spirit. Unless we enter into that spiritual life, we have no enduring life. "It is the Spirit that quickeneth; the flesh profiteth nothing."

# SUNDAY LESSONS

## SUNDAY, MAY 27

THE CLEANSING FLOOD.—Genesis 6:9-12; 7:11-24.

9. These are the generations of Noah. Noah was a righteous man, and perfect in his generations: Noah walked with God.

10. And Noah begat three sons, Shem, Ham, and Japheth.

11. And the earth was corrupt before God, and the earth was filled with violence.

12. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

11. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12. And the rain was upon the earth forty days and forty nights.

13. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14. They, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every bird after its kind, every bird of every sort.

15. And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life.

16. And they that went in, went in male and female of all flesh, as God commanded him: and Jehovah shut him in.

17. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth.

18. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters.

19. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered.

20. Fiften cubits upward did the waters prevail; and the mountains were covered.

21. And all flesh died that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon the earth, and every man:

22. All in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died.

23. And every living thing was destroyed that was upon the face of the ground, both man, and cattle, and creeping things, and birds of

the heavens; and they were destroyed from the earth: and Noah only was left, and they that were with him in the ark.

24. And the waters prevailed upon the earth a hundred and fifty days.

SILENT PRAYER: *I am cleansed in mind and by the power of the Spirit.*

"Most of the higher critics see in Genesis two separate stories of the flood, worked together in one account by the editor of that Scripture. These can be seen in different kinds of type in Bacon's *Genesis of Genesis*, or Bissell's *Genesis Printed in Colors.* Or, if one will mark on the margin of his Bible the following verses with a blue pencil for the *Jehovistic or Prophetic story*, and the remaining verses with a red pencil for the *Elohistic or Priestly story*, he can read easily the supposed two accounts. Mark with blue 6:1-8; 7:1-5, 10, 12, last part of 16, last part of 17, 22, 23; 8: last part of 2 and first part of 3, 12-16, and last part of 13:20-22; 9:18-27. Thus read in two stories there is considerable variation and contradiction, especially in relation to the numbers of animals brought into the ark, and as to the duration of the flood."

There have been many floods on the earth, and all nations have traditions of a time when, to them, the whole earth was engulfed in a great deluge. But these do not necessarily refer to the flood in Genesis, nor corroborate it as history. All geologists agree that there must have been many deluges in the past history of the earth. One writer says: "We know that at the close of the glacial period the coast of Maine was submerged to a depth of 250 feet, St. Lawrence Valley to a depth of 500 feet, Grinnell's Land, 2,000 feet."

So as a history of a great rain the Genesis story is rather uncertain, and from that standpoint we cannot gain much from its study. But as an idealistic description of a certain line of thought, either in the individual or the race, we can gain much profit in ideas.

When we lower our ideals to a material basis, the "sons of God" are taking unto themselves wives of the

daughters of men. Then "the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

When we unite the superior faculties of the mind, such as faith, will, imagination, etc., to material surroundings, personalities, and selfish desires, we are falling short of the law of Being. That law is that these higher powers shall draw upon the formless and be united to that realm wholly. To unite these spiritual faculties with the things of sense is in direct opposition to the Divine Law, and is scripturally termed "wickedness."

When this wrong use of the faculties reaches a certain point, the law or Lord of our being begins to regulate the consciousness. A destruction of the man-made condition sets in. Noah is the son of Lamech. Lamech means *the strength of youth*, and Noah means *rest*. Thus it is in the strength of our youth that we idealize the material and attach our spiritual to the things of sense. But the law of reaction sets in, Noah (*rest*) finds "grace in the eyes of God."

If you have indulged in the strength of your youth in the things of sense, the law of spiritual equilibrium, the Lord, is now working itself out in a *rest*, and you may have bodily ills. This is where the flood of wicked thoughts drown out and cleanse your earth. If you are spiritually wise, you will not try to stop this flood in material ways, nor try to save its people—your false sense of things. The only sure remedy is refuge in the ark of the Lord, which you can, by *resting* in the spiritual part of yourself, build right in the midst of this flood of error. First, you must believe in divine guidance. Noah did not heed the jeers of the materially minded people about him. Then you must build your ark on the scientific understanding of truth as to the wisdom, presence and power of God. This is significant in its mathematical dimensions as given to Noah. The ark is built upon the affirmations of what you are in Spirit. You take into it your wife, your sons and their wives (spiritual principles inhering in the soul), "and of every living

thing of all flesh, two of every sort" ("male and female," the positive and negative activities of life in the organism). That is, you affirm Spirit as all in all in its primal essence.

The ideas of divine truth are to be fed with the food of Truth as you float above the flood of error surging about you. In due time the waters will subside and you can walk forth and proceed to people your earth with new and better thoughts.

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## Sunday, June 3

### GOD'S COVENANT WITH MAN.—Gen. 9:8-17.

8. And God spake unto Noah, and to his sons with him, saying,

9. And I, behold, I establish my covenant with you, and with your seed after you;

10. And with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth.

11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.

12. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you for perpetual generations:

13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud,

15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

Silent Prayer: *Let my thoughts now express the order and harmony of Divine Light.*

Science teaches that man's body contains all the elements that are found in the earth. Religion goes a step farther and proclaims that man is an epitome of Being—that he is like his maker in *Spirit, soul* and *body*, the "image

and likeness" of God. If man's body is of the same character of the earth, it must in some of its phases be like its prototype. The earth is three-fourths water and one-fourth land. The body is about eighty per cent water. As the waters of the earth evaporate and surround it with clouds of mist, so the waters of life surround man's body. As the electrical forces move upon the earthly mists, so the mental forces cause the invisible ethers of the body to condense and flood it. The poet's, "A flood of thoughts came o'er me," is not a metaphor, but a plain statement of fact. When mind and body reach a certain tense, strained condition, the law of oneness forces a conjunction, and a flood follows.

With these analogies we may reasonably assume that the lesson of the flood is especially valuable to us in the light of its parallel in our minds and bodies.

Man is an epitome of all that exists in Being, even unto the Spirit of God, which is inspired in him. But man is a free agent. He can open his mind to the Divine Intelligence and *know* the creative law, or he can declare his independence and work his character out through blind experimentation. Our race is in its experimental stage. In our ignorance we transgress the law to the last limit and a great reaction sets in. This is the flood. We may name it diabetes or dropsy. Names express the general condition, which is negative to the point of dissolution. Then that in us which looks to God in extremity is awakened and we seek the Divine Law. This obedience is Noah, through whom seed for a new state of consciousness is saved.

The reference to the rainbow as a "token of a covenant between me and the earth," involves this law of obedience. The rainbow is formed of many drops of water, each of which is a prism receiving and obediently reflecting the sunlight. Each drop represents a human being and the whole the race. The seven colors of the solar spectrum are produced by different rates of vibration in a universal energy, which, in its multiplied activities, makes the visible universe.

This promise is to those who give their minds and bodies into the keeping of the Divine Law. When the light of truth shines through the prismatically perfect ideas in man's mind all outer conditions will arrange in Divine Order, as illustrated by the rainbow.

When man is, like Noah, obedient to the guidance of God, he will never be flooded by negative conditions, and when the whole race enters into this obedience, the perfect blending of the natural world with its seven creative principles will be forever established. The rainbow is a sign in the heavens of this state in which we will all form with our obedient minds, an endless circle of natural perfection.

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## Sunday, June 10

### NEW STATES OF CONSCIOUSNESS.—Gen. 12:1-9.

1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3. And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

4. So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land.

7. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him.

8. And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah.

9. And Abram journeyed, going on still toward the South.

Silent Prayer: *My Love is the Daughter of God, and we are united in Spirit.*

Every Hebrew name has an inner meaning. In this lesson are found names which may be interpreted as follows:

Abram—the lofty one is father.
Abraham—father of a multitude.
Sarai—my princess.
Sarah—a princess.
Haran—mountainous.
Terah—loiterer.
Canaan—lowland.
Shechem—should; mountain ridge.
Moreh—teacher.
Bethel—house of God.
Ai—heap, as of stones.

The movement in consciousness here represented is that of one who has been inactive spiritually—has been a *loiterer*. Terah, the father of Abram, means *loiterer*. The Lord, or spiritual impulse within, presses forth to religious activity. It virtually says, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee."

Then lofty ideals begin to possess the mind—Abram, the lofty one is father. Faith in the unseen God and divine guidance become part of the consciousness without special effort when man is obedient to the Spirit. It may seem blind faith to those who depend upon sense evidence, but it works out beautifully in the lives of those who are true to it. We see this type clearly brought out in Faith people; they do remarkable healing and bring about almost miraculous results in temporal affairs without asking about or caring to know the law by which it is done.

But this lack of *understanding* of all of the resources of God in the promised land of Canaan, necessarily leaves void and waste places in the consciousness. There was a famine in that land and Abram went down into Egypt—obscurity. Physically Egypt means the vitality of the organism. Those who are not in the all-round understanding of the Divine Law, and do not therefore know how to affirm a steady current of life from below to feed the flame of

intelligence above, have periods of bodily exhaustion. In this state they lose the Divine guidance and are plunged into apparent darkness. This is a necessary adjustment, however, and the law usually works itself out in restored vitality, when activity ensues.

Here again is shown the result of lack of understanding. Sarah, the wife of Abram, is the soul, the affectional, emotional part of the man. Sarah is the daughter of the king—"a princess"—and should never be allowed to unite in any way to matter or material conditions. Not having divine understanding, when Abram was drawn down into the vital processes of the organism for recuperation, he allowed his loves, affections and emotions (Sarah) to become united to the ruling states of consciousness there, and brought plagues upon the house of Pharaoh in consequence.

It is right and proper to recognize the vital center in the organism, which is the generative, or life center, as having a place in the divine economy, but spiritual man should never become involved in the mere animal processes of life generation through sex. This is what brings the plagues of Egypt (disease) upon the human family.

Metaphysicians who are regenerating their bodies through the concentrated power of their *I Am Word* should heed this lesson, and when quickening, cleansing and readjusting the cells at this life center, they should not forget to silently declare the truth of Spirit: "The sensation of the flesh cannot hold my Love. My Love is the Daughter of God, and we are joined to purity and pure desire in our Father's house." Thus they shall escape the plagues of Egypt and the rebuke of Pharoah—"What is this thou hast done unto me? why didst thou not tell me she was thy wife?"

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## Sunday, June 17

### THE SUBSTANCE OF FAITH.—Gen. 13:1-12.

1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South.

2. And Abram was very rich in cattle, in silver, and in gold.

3. And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai,

4. Unto the place of the altar, which he had made there at the first: and there Abram called on the name of Jehovah.

5. And Lot also, who went with Abram, had flocks, and herds, and tents.

6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7. And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.

8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren.

9. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left.

10. And Lot lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered everywhere, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar.

11. So Lot chose him all the Plain of the Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12. And Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom.

SILENT PRAYER: *The blessing of Jehovah, it maketh rich, and he addeth no sorrow therewith.*—Prov. 10:22.

Volumes might be written about faith, its relation to the conscious, the subconscious and the superconscious departments of the mind, and its centers of action in the body. Abram represents faith in its early establishemnt in the consciousness, and in his life we have portrayed the different movements of this faculty on the various planes of action in man's being. In order to understand the lessons in Abram's life a certain familiarity with each plane of consciousness is necessary.

That in the individual called *I* may be termed consciousness, the result of *attention.* It is in reality Spiritual Man. It is the inherent capacity of *I* to recognize ideas, and through the law of Being form them into states of con-

sciousness; but after forming states of consciousness and setting up action in their various departments, the *I* can leave its activities like a millwright leaves the mill he has constructed over a waterfall. Abram journeyed from place to place. Nature carries on the work after it has once been established.

So we find ourselves in the possession of states of consciousness with which we seem to be ignorant. There is a subconsciousness, for instance, that carries on the digestion, assimilation, circulation, respiration, elimination, etc. We could not be in possession of an organism having these various movements of mind unless we, at some point in our experience, established them. If we consciously formed these functions, it is plainly possible for us to again possess them and become familiar with their actions.

Thus it is a question of *attention* whether or not we shall know about the various activities of the subconscious. If we will rivet our *attention* for but ten minutes each day upon the heart center, we shall in a short time know something of what is going on at that mentality. So with every department of the organism. Whenever there is a process being carried on in the body you may rest assured that a center of consciousness is located somewhere in that vicinity, and you may know all about it by continually centering your attention there until the light shines.

We found in our last lesson that Abram (faith) went down into Egypt (vitality) because of a famine. This lesson tells of his return "very rich in cattle, in silver, and in gold." His nephew, Lot, was with him, and they had so great possessions that "the land was not able to bear them, for their *substance* was great, so they could not dwell together." Everything has two sides, the inner and the outer. Every faculty of the mind has its active and passive sides, its objective and subjective, positive and negative. The meaning of Lot is *hidden, covered up*, and he represents the subjective or negative side of faith. His domain is the flesh. When the division took place between Abram and Lot he chose the "Plain of Jordan . . . like the land of

Egypt, as thou goest unto Zoar." The river Jordan means *equilibrium of forces*, and Zoar means *inferior*. So we should beware how we link the *I Am* with that faith which is established in the flesh. It is Lot, and is allied to the negative.

Abram went up to where his tent had been at the beginning, between Bethel (*house of God*) and Ai (*heap of stones*). This refers to the establishment in the consciousness of that higher faith—faith in God. Jesus said, "Have faith in God." This God Faith has a place of abode in man's very organism. Bethel refers to the *medulla* at the base of the brain, and Ai is the *pineal gland*, which is at the very center of the head and looks like a half-opened eye. Strange to say, anatomists have found a few grains of sand at the center of this gland ("heap of stones"). In Scripture history Ai (eye), or Hai, was the royal city of the Canaanites. Canaan means *lowland*, that is, the body consciousness. Remember the body is the *Promised Land*, and when man rediscovers this lost domain all the promises of Scripture will be fulfilled.

"Then Abram removed his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto the Lord." Mamre means *manliness, strength;* and Hebron, *association.*

The lesson is that *faith in God* brings about the right relation in all the associated faculties, and withal an enduring manliness and strength.

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If God is not a real presence to you, protecting, loving, healing, supporting, blessing you in every way, it is because you need to be more like Him in some respect.—*Militz.*

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Be always joyful. Be unceasing in prayer. In every circumstance of life be thankful; for this is God's will in Christ Jesus respecting you.—*Paul's First Letter to the Thessalonians.*

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"Why worry about troubles, and why weep about wrongs? That which is wrong deserves no tears."

# Society of Silent Unity

913 Tracy Ave. Unity Bldg. Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY,
(Silent Unity Department)
913-925 Tracy Ave. (Unity Building), Kansas City, Mo.

## CLASS THOUGHT

May 20, to June 20, 1917
Held daily at 9 p. m.

*I Am a New Creature in Christ Jesus.*

## PROSPERITY THOUGHT

May 20, to June 20, 1917
Held daily at 12 m.

*The Riches of the Christ Mind are Now Manifest in My Affairs.*

## THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in their 10 a. m. Silence, from May 16th to June 16th, 1917:

May 16th to June 1st—Proverbs 16:22-24: "Understanding is a wellspring of life unto him that hath it. The heart of the wise instructeth his mouth, and addeth learning to his lips. Pleasant words are as a honeycomb, sweet to the soul, and health to the bones."

June 1st to June 16th—John 10:27-30: "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one."

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## INCONTROVERTIBLE PROOF

John Garson, a UNITY reader, wrote an article entitled, "Practical Christianity" for the *Shreveport Times*. It was answered by the Rev. Claud L. Jones, of that city and ends with this offer:

"We wish to repeat that we believe that in raising this vital issue which concerns every human being, Mr. Garson has done the public a distinct service. If, as a result of this investigation, he or anyone else should be able to find incontrovertible proof that any miracle has been performed anywhere in the world, since the days of the apostles, it would undoubtedly be a discovery which would mean much to the cause of truth and humanity, and if the writer could borrow the money from his friend, Mr. Garson, he would not be afraid to offer $500 for such proof. Meanwhile, we shall watch the investigation and the production of evidence with great interest."

We suggest that every reader of UNITY who has been healed write to Rev. Claud L. Jones, Shreveport, Louisiana, giving him the facts of the case. It will help to strengthen his faith in the Living God, and if your healing data is conclusive he may send you that $500. (The Garson article was reprinted in *Weekly Unity* of March 3, 1917.)

The following are copies of three letters written to the Rev. Claud L. Jones, of Shreveport, La., in compliance with the above suggestion. We have had no direct word from Rev. Jones as to testimonials received by him, but feel that he has ample proof in these three letters of the unfailing

Power of the Living God to meet every need of mankind, in that God is no respecter of persons and gives unto his children alike, when they seek him with the whole heart.

We quote below from a letter written to us by M. L. Sovil, Sedan, New Mexico, author of the first letter:

"The following is a copy of a letter that I wrote to the Rev. Claud L. Jones, of Shreveport, La. I could have used a few more words and made the statements stronger, and still not told all the truth about it, but thought it best not to do so. If you wish to use the letter or any part of it for a testimonial, you are at liberty to do so.

"Further, my hair, when I began the demonstration to change its color a few months ago, was white; now it is black, sprinkled with gray. My beard was also white, but now it is getting brown like it was before turning. It is coming back the way it came, slow but sure. It would take several very long letters to explain all the changes that have come to me since dealing with Unity."

*Dear Sir*:—Seeing your proposition in a recent issue of UNITY, I will answer you as follows:

On November 4, 1914, I had (what is called) an attack of diarrhea. The attacks lasted until one Monday evening in July, 1916, something over twenty months, and were suddenly cured, or healed in the so-called "miraculous" way that we read of in the New Testament Scriptures.

As I had had some experience in the practice of medicine, I at once began the treatment of the case by trying the three native herb remedies that I had never known to fail to cure this disease. I then tried the usual remedies for some time, then the herbs, with the result that I got three whole nights sleep, on three different occasions in the year 1915.

Some time in March, 1916, I called on Dr. Edmonson of Clayton, N. Mexico. He diagnosed my case and passed it up as incurable, and refused to treat me at all. He said that he could only make a dope fiend of me, which would be no better than the present condition. I then came home and reread some UNITY literature that I had previously read.

As I had always thought that the church ought to live the instructions of Mark 16:17-18, and James 5:14-15, I

at once wrote them, (the Unity people) and on receiving their instructions, I at once began what I considered my part of the treatment; but as time passed and I received further instructions, I began to find that I was not in the proper attitude of mind; but I continued to go into my bedroom at about twelve m. and nine p. m. into what I considered to be silent prayer. I kept this up without taking any other treatment whatever.

On the before mentioned Monday evening it rained, and the boys and I retired to the house to escape the rain. It was about five p. m. and I at once retired to my bedroom for silent prayer; and while engaged in this (to use a Unity expression), my subconscious mind took control. The children thought that I was asleep for about an hour; but all this time I was conscious of repeating a short prayer that the Unity people had sent to me, with an energy that I seemed to have no control over. Then, all at once, I quit repeating the prayer, and at once I knew that I was well; the cure was so complete that everyone about me saw it. When my oldest son became convinced that I was well, he remarked that, "Papa's God was the God for him." He said the God that could and would cure the horrible disease that I had had so long, and keep cured, was the only God that he cared to think about, and he at once quit his school of religious thought and went to looking into the Unity idea.

My bowels moved, during all this time (twenty months), except the three days mentioned above, from four to twelve times each day, and from two to six each night. The cure was instantaneous and has lasted for about eight months; and without medicine of any kind, except faith in my Creator. I have taken no medicine since, of any kind; and am well of two other so-called incurable diseases, namely: rheumatism that I first felt in the Fall of 1867 (and for the last twenty years of the worst stages of the disease, muscular rheumatism). Also of piles, which have troubled me since January 1900. I am almost well of two other so-called incurable diseases, namely: catarrh of head and throat, that I only remember having since 1862, and pyorrhea for about forty-two years. I first began to treat the catarrh in 1881 or 1882; and the rheumatism about the same time; pyorrhea 1875; piles in January, 1900; and continued to treat all with the various so-called treatments until March or April, 1916, at which time I discontinued all but the metaphysical treatment as given by the Unity School of Christianity, 913-925 Tracy Avenue, Kansas

City, Mo.; and have taken no doctor's treatment of any kind since.

I was born March 3, 1854, and feel to be only sixteen years old today. I can run foot races with the boys, or run stock into the stock pen as well as I could fifty years ago, and in every way I feel as well as I did when a boy. All of the energy and ambition of youth have returned to me, and I thank my Creator for it.

While I do not, at this time, consider the foregoing in any way a miracle or miraculous, only living in harmony with my Creator, yet I look upon it the same as I do the so-called miracles of Christ and his apostles of 1900 years ago.

Yours very sincerely,

M. L. SOVIL.

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The second letter is written by May A. Smith, 3816 Stevens Ave., Minneapolis, Minn. In her letter to us, she writes: "The enclosed is a copy of letter I am today mailing Rev. Jones. It is simple and true, if rather long. I am so thankful every minute of my life that I live and breathe the full free breath, that I wish to testify wherever it may seem to do any good."

Miss May A. Smith, Minneapolis, Minn., says:

In the March 10th issue of *Weekly Unity*, your reply to Mr. Garson's article has come to my attention.

Just for the sake of giving you a simple story, and proof of what I consider a healing, I will write the following and thus give you a case where the malady was not a "nervous trouble or something else by nature hidden from the eyes and from the definite knowledge of man," but one where all the neighbors can testify to the spells and all that I went through, and tell you of my condition today.

In September, 1913, a form of asthma, which I had had in a mild way from the time I was a child, took a firm hold of me. The spells would start with a cold and bother my breathing. At the date named it took on an aggravated form. I could hardly get around at times, and was forced to give up my work. Then, while unable to work, I still kept going out whenever I could. When the spells would become more severe, I could hardly get home and would fall inside the door and be carried upstairs and be put to bed. Drs. O. A. Olson, 221 Cedar Ave.; R. W. Moir, 2 East Lake St.; Carl A. Witham, 1522 E. Lake St.; and R. A. Campbell, Donaldson, Bldg., nose and throat

specialist, saw me before my operation and said that nothing could be done for the spells.

In November, 1913, I went to Dr. A. E. Benjamin, Donaldson Bldg., a friend of my deceased father, who, himself, was a physician. Dr. Benjamin stated that my stomach had fallen and the toxins went through my system, poisoning it. He thought, but would not promise, that an operation to correct this trouble would give relief. On February 9, 1914, I submitted to this. While still in bed, after about five weeks, the spells started in again, and continued, growing more severe all the time. At last I reached the point where every week or two, doctors had to come and give me hypodermics to enable me to breathe. In May of the same year, with the hope that a change of climate would relieve me, I went to a fruit ranch at Puyallup, Washington. Here Dr. Barry attended me and stated that nothing could be done to cure or even relieve the trouble. Dr. Torlief Torland, Cobb Bldg., Seattle, also examined me and stated, "Nothing could be done."

The following November I started home, since I was even worse West than in Minnesota. While on the train returning, twice they had to wire ahead for doctors, one staying with me through the mountains, and the other one meeting me at the station and giving me hypodermics. In this condition I reached home and returned to Dr. Benjamin's care.

Most of the above named physicians rank among the leading ones of their vicinity or city, and among them Dr. Benjamin was the only one who held out any hope for me. He always stated that I would get well. After apparently exhausting his resources, he insisted that I see Dr. George Douglas Head, internal medicine specialist, Donaldson Block, this city. He treated me for perhaps a couple of months and told me that a Southern climate might give me some relief, but otherwise, nothing could be done.

I was getting weaker all the time. I could not breathe; every short, labored breath was like lifting a ton, and my chest was sore clear through to my back, and ached all the time. One of the last times I was out, was able to get to the corner grocery from the car, where I sank down and was taken up in arms and held like a child while an auto drove me home. So you see, my spells were quite evident to the public. In fact, on the street car people wanted to call an ambulance and take me to the hospital, but I would not permit it. Each night was unbearable, since I was up chok-

ing every half-hour or oftener, and the day was spent getting over the effect of the night. As the specialists I went to did not make house calls, Dr. G. M. Jones came during this time, when necessary, to administer hypos. He also stated that nothing could be done.

In this condition in May, 1915, fifteen months after my operation, I was induced to go to Miss Catharine B. Guthrie, then at Homestead Apartments, this city (now at Santa Cruz, Calif.). I had been raised among physicians and did not believe a bit, which I plainly told her, but stated that I would do everything she wished me to do. Here I will state that my money was exhausted, and she took me and gave me treatments and furnished literature, free of charge.

I was a "Doubting Thomas," not able to trust the Divine Power within, and did not manifest any improvement for some time. The first I noticed was that my nights were better and that I had only been up two or three times. From then on the improvement was marked (although when the spells became unbearable, I still called a physician and had the hypodermics). I had my last one in July, 1915. While I might have resumed work from then on, Miss Guthrie did not wish it, so I went to work in September. Since then I have not been out of work a day from sickness, and while doing temporary work (finding it more profitable), I have been out of work very little. All winter I have worked two or three nights a week in addition to the regular work, and for the last six weeks have worked steady nearly every night, making an eleven, and sometimes thirteen hour day, while the average girl who has had good health complains at one night.

Have given you these facts without juggling them. I think all the physicians except Dr. Olson should remember me. Of course, they may hate to own up to an opinion on their part which has proved false, but I have given you the truth.

Of course, if you cannot "become as a little child," and wish to take the point of view that the operation cured me, I will not argue. I am just speaking from my heart, and while I have the utmost regard for Dr. Benjamin, I feel that since no improvement was shown during fifteen months from the time of the operation, and since the improvement followed so closely upon my going to Miss Guthrie, that she, as an instrument of the Holy Spirit, brought about the change.

Moreover, my belief has opened the way to a better understanding of the Bible, and since I know the Father is pouring out all good for those who will open to it, I am far more successful in business and all my affairs than when I had the old idea of religion, and an avenging God, and felt that humble submission to affliction here was the path by which humans were to reach the up in the sky heaven.

As to my condition now, I give as reference my sister, Mrs. C. R. Martin, 3816 Stevens Ave., Minneapolis. I have always lived with her since 1904. I saw a letter which she wrote to my Seattle friend, and wherein she stated that she felt I did not have long to live. Also refer you to Mr. W. H. Roberts, 2747 17th Ave., So., a deacon in the Oliver Presbyterian Church. He helped to carry me around when I was unable to help myself. Mrs. Frank Shepherd, 425 N. 6th St., Springfield, Ill., was often at my bedside; Miss Esther Twede, Cobb Bldg., care of Dr. Torland. She is the doctor's assistant, and also a personal friend of mine, and knew my condition well, and probably remembers, and can vouch for, what the doctor said. Can give you numerous other references as to what I was, and now am.

I am a practical girl and one who is hard to convince. But since I have seen what the following out of the Bible in the literal way and taking all the promises as for the here and now has brought forth, I am anxious to testify to the Truth. One of my oft-put questions to Miss Guthrie (who surely is taught of the Spirit and whom I wish you might know) when I began to see an improvement was, "Why do the ministers not know this?" If you cared to hear, would be glad to give you the reasons. As stated before, I am just a common, everyday girl, and do not tell this to my associates (those whom I meet in business, although my best friends all know it) who are not ready for it, and would think me queer, but am always glad to testify where it may do some good.

All of the people whose names I have given you are believers only in the orthodox religion and will not, therefore, be unduly influenced, as you might think. My healing, however, has set a good many of them to wondering and acknowledging, "There is something in it."

This letter is long, but I could not do my story justice and make it any shorter. I have been sincere and told nothing but the truth in its simplest form. You are free to deny or accept. Yours truly,

MISS MAY A. SMITH.

The following letter written, by Stella Harris, 5102 Asotin St., Tacoma, Wash., is another proof of God being an "ever present help in time of trouble."

Part of your reply to John Garson's article on "Practical Christianity" in the *Times* of your city has come to my notice and I feel impelled to tell you about my own instantaneous healing by the power of the Spirit.

In attempting to lift a heavy trap door which was frozen to the floor, I wrenched my spine. There was a sickening snap, a stinging pain mounting upward and outward through every nerve in my body, and then darkness. Several years before I had the same experience, brought about in the same way. I have forgotten the medical term applied at that time, but was nearly two years before I was free from the resultant pain.

At this time, however, I was beginning the study of Practical Christianity and resolved to apply the healing principle as set forth in that teaching. For about a week I went about my work (and play) as usual, in spite of the excruciating agony caused by every step and each movement of my arms. Tenaciously I held to the new concept of myself as a spiritual being, and stoutly denied the reality of the appearance.

Then I resolved to ask for help from the Society of Silent Unity of Kansas City, Mo., a company of people who pray without ceasing the prayer of faith. I wrote to them, describing the condition and asking their help. Sending the letter to the post office by one of the children, I sat down before the fireplace to meditate upon God as a *present* help in trouble, and lo! the healing was accomplished, before my letter had gone more than two blocks.

As though a warm mantle of love were thrown about me, I realized that not a vestige of the pain remained in my body, that it never would return, and it never has, from that moment three years ago to this present. To me this did not seem a "miracle," but the literal fulfillment of the promise that, "When they call I will answer, and while they are yet speaking I will hear."

I hope, dear sir, that this healing may strengthen your faith in the Living God, as it did mine, and that you will be blessed accordingly in your work and in your life.

Sincerely yours in Truth,

STELLA HARRIS.

# EXTRACTS FROM LETTERS

## WRITTEN TO TRUTH STUDENTS BY THE SOCIETY OF SILENT UNITY

All tendency to sex-relation and generation is destructive and leads to death. Regeneration—the lifting up of the life-forces that they may be transmuted into the body-substance, leads to life. It is the Spirit within you crying out for freedom, and in its expressing through your mortal consciousness, it takes on the attitude of nervous resistance and hatred. These must be overcome through the realization of the Christ Love and Purity, and of the truth of the law of non-resistance, for outer resistance in regard to the sex act as well as to any other error seems but to build it up and strengthen it in its determination to express itself. So the best way to do the overcoming is to go within to the secret meeting place between you and God, and there seek the protection and guidance of the Spirit.

Woman has power to uplift man, but she must first establish herself in the consciousness of her Christ Love and Purity, otherwise, instead of inspiring him to all that is pure and spiritual, she will awaken the sense consciousness to greater activity. The best way to help your husband is to treat yourself and hold daily in mind a high ideal of pure womanhood. His Higher Self will respond to your Higher Self, but you must enter into the consciousness of that Self and abide there. In realizing the importance of your work of helping him into the light and power to demonstrate the Truth, the necessary wisdom and patience will be given you.

Make this your daily prayer: "I am strong, positive, powerful, wise, loving, fearless, free Spirit. I am pure with the purity of Spirit. No mortal thought or desire of impurity can come nigh me. I am protected in my Christ consciousness of purity. The law of the Spirit of life in Christ Jesus makes me free from all bondage to mortal ideas of sex."

If you think it advisable, declare the same Truth for Mr. ———. The inclosed booklet "Regeneration the Way to Redemption" will help to give you light in regard to the lifting up and redeeming of the life-forces.

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Do not give attention to the things you see and hear in a "psychic" way, but try to realize the ideas which they represent. Everything that appears in the outer has back of it an idea—every thought has a corresponding form, and every individual that you see, in the way you mention, whether living or dead, represents an idea to you. That idea is your prevailing thought in regard to that person. If you will stop and think for a few moments, asking the Holy Spirit within you for light, it will come to you just what dominant idea you hold in consciousness concerning the brother, mother, friend or foe that seems to appear to you. Then putting that with the circumstances connected with the "appearance," will show you the exact lesson within yourself, that you need to learn, or the idea that is uppermost in your mind at the time. Sometimes one's mother represents one's soul; one's father, wisdom. Perhaps if one's mother is or was very loving and unselfish she would represent that state of consciousness in the individual, while if she appeared to one to be proud or selfish, that would be the dominant idea in regard to her, and the thoughts in one's own consciousness to be dealt with and overcome. If she was very spiritual, she might represent spirituality, and so on.

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In regard to Unity Centers in other places becoming dependent branches of our Center here: Since the only true and lasting unity is in Spirit the attempt to bring about an outer "form" of unity in an organizing of the different schools, in the way you propose, would no doubt lead to dissension. Then again, we would not wish to be responsible for what is taught as Truth in other places. The Spirit of Truth is the One Teacher and Guide, and each one who is called to the work of establishing meetings in any place where those interested in spiritual unfoldment may gather

together for mutual benefit, must be led by his own indwelling Spirit of Truth, not by us nor by the Spirit through us. One must know the peculiar needs of the people to whom he is ministering, to be able to decide just how to reach and aid them.

Neither could we set forth any specific creed or dogma for others to follow, because we are all progressing and will no doubt in a year from now see far ahead of that which we are giving out today. We are glad to help all we can by prayer or instruction in Truth, but we would not dare to do anything that would tend to lessen the freedom of even our students to progress in their own way. On the other hand, there may possibly be some so-called Unity Centers that we would not care to have associated with us in the direct way you mention, since they would then be our representatives, in a way, and would not be giving out a right idea at all, of the Truth we are seeking to promulgate. Therefore we feel that we must be free and allow all others the same liberty.

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Concerning sanitariums: We cannot speak for other centers, but we have found by experience that those who put their trust in God are healed readily in their own homes, or wherever they are, while those who seem slow in making their demonstrations of health and plenty do not obtain the good they desire any easier or quicker by coming to us. You see the "Healer" is within every individual—the Spirit of Truth is within every man, and it is through his habit of thinking that trouble comes to him from without, from environment and circumstances. Then looking to the without, to persons and outer methods for the remedy, is what causes him to lean so much on "healers," or those who have seemingly demonstrated the Truth in a more marked way than he has done.

The fact is that all untrue conditions in mind, body or affairs are built up from within the individual and the remedy must also come from within. While overcoming man changes not only himself but also his environment and

so aids those with whom he is associated. In this way the Truth spreads as it could not do were all those who were awakened to their need of help, gathered together away from their homes, while growing out of their errors. The lesson each one needs in his overcoming is usually the one that he can learn best just where he is, but which he so often desires to get away from without taking it up and mastering it.

There are, however, cases where a sanitarium would prove a blessing, and there are those who have been led to open homes for those desiring spiritual healing and help. This the Spirit may be leading you to do, and if you are so deeply impressed with the desire for a sanitarium, and it is the will of the Lord for you to take up a work of this kind, the way will be opened and made easy for you. We would not say that we would never do anything like this ourselves, but have not had any special leading as yet in regard to it. Our present way of carrying on our work is much more far-reaching and seems to need every worker that we have; yet we are assured that the Lord will provide for every new field of labor that he may move us to take up, since in all ways we seek to do his will.

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We find no account in the Bible of Jesus ever trying to help the dead in any way except in raising them to life again, thus bringing them back into a consciousness of life in the body, nor did he ever give any instructions to any of his followers to do so. He told them emphatically to "Let the dead bury their dead," and "God is not the God of the dead, but of the living." If there be any unenlightened ones who do not wish to stay alive, and will not allow their eyes to be opened that they might see the Truth, let them attend to the "death thought" for themselves. We do not consider it profitable to indulge in speculation as to the conditions of those who have for the present failed to demonstrate eternal life, because this keeps the mind divided, so that it is unable to concentrate on the Life Principle within, which we seek to express more and more abundantly. Read

carefully the booklets, "Preserving the Unity of Soul and Body," "The Teaching of the Scriptures Concerning Eternal Life," and "Comfort Ye My People," and you will see "Life" is the goal of man and that only in the body can he have consciousness of life. When he loses his body he loses that part of himself through which alone he can express, progress or make attainment, so his only salvation is in being given another body of like character to the one he lost. Whatever of his former error sowing has not been rooted out of his subconsciousness through Christ, will have to be met and dealt with later. The lie of the serpent to Eve, "Thou shalt not surely die," is being believed by all who think that when people die or lose their bodies they continue to be alive.

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## MY PSALM

No longer forward or behind
  I look, in hope or fear;
But grateful, take the good I find,
  God's blessing now and here.

I plow no more a desert land,
  To harvest weed and tare;
The manna dropping from God's hand
  Rebukes my painful care.

I break my pilgrim staff, I lay
  Aside the toiling oar;
The angel sought so far away
  I welcome at my door.

And all the jarring notes of life
  Seem blending in a psalm,
And all the angles of its strife
  Slow rounding into calm.

And so the shadows fall apart,
  And so the west winds play;
And all the windows of my heart
  I open to the day.

—*J. G. Whittier.*

# THE SIGNS THAT FOLLOW

*This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."*—Mark 16:17, 18.

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Man has the power to express what he will, according to the character of his thoughts. Jesus demonstrated the will of the Father to be perfect health and wholeness, and man's ability to bring it to pass, when he spoke the Word, "I will, be thou whole." When man has established the Truth of Being in his own consciousness, he can speak the Word of authority to the legions of adverse thoughts, and they will immediately be cast into the sea of nothingness. Having no foundation in Principle, error cannot live when man refuses to nourish and sustain it with his thoughts. Through the Power of the Word man not only heals all manner of diseases, but he builds up a consciousness of holiness and purity that prevents the appearance of error. Every demonstration is but another step toward the final redemption of man from sin, sickness and death. All who are accepting the teaching of Jesus Christ, as revealed to them by their own indwelling Spirit, are being renewed in mind, purified in body, and harmonized in affairs.

The following expressions of praise and thanksgiving are copied from letters received recently by the Society of Silent Unity, from those who have found their indwelling Christ to be an ever present help when they are *willing* and *ready* to receive.

## HEALTH

*Marshalltown, Iowa*—I wish to report concerning W. A. The artery healed at once, so there were no more hemorrhages. All fever left and the purple black that

spread through the whole body, or most of it, left at once, and all sickness and pain ceased. The doctors say they have never known such a case. They had grave fears for his life, saying nothing of the hand, and expected to have him under treatment for four weeks longer. They will dismiss his case this week. Now, is it not a blessed Truth that makes free?—*E. and E. M. W.*

*Council Bluffs, Iowa*—My grandson was taken sick with grip; then it turned to pneumonia fever, and his temperature was up to 103 degrees for over four weeks. Two doctors came every day, but at last said they had done all they could, and he was growing weaker and weaker. On Sunday I went to see him and his eyes were glazed and it was thought he was passing out. I told the family nothing but prayer could do him any good. They said they did not understand it, but if I would write or wire they would be glad. I had not time to write, so I sent you a message. He did not respond until Tuesday when his fever went down to 90 degrees, and he has been rapidly improving ever since. May God's great Love be with Unity and abide. I can do nothing only praise the Father's name. Bringing this baby back to life is the greatest demonstration I have ever witnessed.—*Mrs. L. B.*

*Houston, Texas*—You just had time to receive my wire asking for your prayers to stop the hemorrhages when I was relieved, and in twenty-four hours they were stopped, and I was recovering. It was a blessed demonstration of the power of the Word. I am very thankful to you, and my faith is the more firmly established in the Truth.—*Mrs. I. R.*

*Ford, Idaho*—You have been praying for our baby for asthma and she is entirely cured of it. She is four months old now and has not had one spell of asthma since she was six weeks old. I cannot express in words my gratitude to God and you dear friends.—*Mrs. G. F.*

*Fort Worth, Texas*—I was healed long before your letter reached me. I read one night that no outward applications should be used and it was hard for me to give up my plaster. But I decided it would not be many hours until morning, and I would just try leaving it off. At five in the morning the sore was healed over. It seems wonderful when you think of the doctors wanting to rush me to the hospital and cut my face open and scrape the bone, and they were very doubtful then if it would ever be well. I feel better in every way than I have felt for years.—*Mrs. D. F. B.*

*Berwick, Pa.*—I wrote to you asking prayers for my

little son who was very sick with pneumonia. His fever was 104 at the time I wrote you and soon after I mailed the letter to you it dropped to 100. The doctor, nor none of my neighbors, except one dear Unity neighbor, thought the child would live. Praise God, he is up around playing and singing as he always was. May God always bless the dear Unity workers for what they have done and are doing, and may the entire world come in closer touch with the healing, uplifting power of Jesus Christ.—*Mrs. O. C.*

*Atlanta, Ga.*—I wrote you a week ago, asking that you speak the Word of Truth for our four-year-old son, who was suffering with whooping cough and measles. We wish to give praise and thanksgiving to the Father and to express our appreciation for your faithfulness. His case was an extremely severe one. He would cough and vomit until he was completely exhausted. We would have to get up with him fifteen or twenty times at night. We had to face a withering fire of opposition and ridicule from the family, but of course that is ended now, as he is practically well. Praise God for his healing power.—*J. G. M.*

*Duluth, Minn.*—I am pleased to report that K. M. is considered to be making remarkable progress. She is now able to sit up for a time every day. The doctors are all smiles, for this is the only case of spinal meningitis in the city where the patient recovered without having the usual bad effects following, such as mental trouble, blindness, ear or throat trouble, etc. Her aunt, who asked for your prayers, knows that the girl would have passed out before a doctor could have arrived if it had not been for your timely treatment in response to the telegram sent you. We consider the healing in this case to be a plain demonstration of the vitalizing power of the Holy Spirit. The Word spoken for her has borne fruit.—*Mrs. J. A. C.*

*Harlowton, Mont.*—I fell from a horse and bruised my side. An abscess formed and later broke. I did not send for a doctor, being a member of Unity, but I held firmly to the Truth, and I faithfully believed that God would heal this sore. It has been a running sore since last June, but now, thank God, it is all healed, and there is not even a scar left. I am so thankful.—*Mrs. P. S. O.*

*Rosedale, Kans.*—This is a testimony of my faith in God through you to answer prayer. My husband had been deaf in one ear for three years, and in three weeks from the time you first began praying for him he was cured. That was fourteen years ago.—*Mrs. E. H.*

I AM A NEW CREATURE IN CHRIST JESUS.

I AM A NEW
CREATURE IN
CHRIST JESUS

*St. Paul, Minn.*—Your prayers did so much for my baby some years ago. She was a year old when your prayers began. Her condition both physically and mentally seemed hopeless. She is now a fine, healthy little girl of five years. She seems perfectly normal and is a wonder to all who knew her conditions as a baby.—*Mrs. C. J. S.*

*Portland, Ore.*—The bronchial tubes have cleared up and I can take a deep breath without the least pain. I knew God could heal me. I was at peace as soon as I wrote you for prayers, though my friends here believed I could not get well. Now I am doing all my work again. May your power and usefulness ever increase.—*M. W.*

*Fort Worth, Texas*—My vocabulary is too limited to express my gratitude to you for a clearer understanding of the Bible. I am free of pain for the first time in years, and only a slight swelling of the feet remains from what was pronounced the last stage of dropsy, and this is rapidly disappearing. My affairs are prosperous. You may drop my name from your healing list, for I am healed, praise God! —*Mrs. T. M. S.*

*Huntington, Ind.*—For years I have had to wear glasses and to my surprise I have found that I can go without them.—*Mrs. H. A.*

*Goldsboro, N. C.*—My brother-in-law, for whom I asked prayers about two months ago, and who was thought to be in a dying condition, was able to sit up when I visited him two weeks later. Thanks to Unity for his marked improvement.—*Mrs. J. R. S.*

*Ripon, Wis.*—I fell heavily on my back and head when walking quickly on an icy sidewalk. I felt so miserable for two days that I am sure that I must have received internal injuries in the pelvic region, increasing my uterine trouble, and also some injury to the sciatic nerve, for it ached from hip to foot. On the third or fourth day after the accident I was no better and some of the symptoms were worse, so I began to deny evil and affirm the Truth of Being constantly, also the Presence of the Christ Life. I did this all of one day and upon awakening in the night, and when I arose the next morning every symptom caused by my fall had disappeared. In the other case I think I overcame an attack of appendicitis. I awoke in the night with violent pain in the lower part of the abdomen. I began to affirm that God is my life, using all the life affirmations I could think of until the pain died away and I went to sleep again. For two or three days a knife-like pain occasionally occurred in the lower right side, but I persistently denied it,

and it has not been felt now for a long time. I am so thankful for this, and because God's Presence becomes more real to me every day.—*E. G. M.*

*Andover, Mass.*—My sister and I were in bed with severe cases of grippe. My sister was suffering with severe pain which seemed pretty nearly unbearable. In past experiences of this sort she has suffered weeks, but on the day after I wired you she was relieved of the severest pains and is now practically well. I was also much relieved at the same time and am getting up much better and quicker than so many other people, and with no ill effects. Both my sister and I thank you most heartily.—*Miss V. S.*

*Pittsburgh, Pa.*—I want to thank you for your prayers in behalf of my sister for whom I wrote you. I am more than glad to tell you that she is now in good health and the operation on her ear was not necessary, as the formation broke a few moments after my asking your prayers.—*E. F. E. P.*

*Idaho Falls, Idaho*—Last September I wrote you for prayers for my husband for chest trouble. I am so thankful to tell you that his chest has healed up, the first time in four years. The doctor told us not three months ago that there was no chance for him to get well without an operation.—*Mrs. J. H.*

*Portland, Ore.*—I wrote you a few weeks ago about a back complaint. It has entirely left me now, and I am very grateful for your prayers.—*Mrs. E. J. B.*

*Montpelier, Vt.*—Mrs. B., who wrote to you for prayers to overcome inflammatory rheumatism, is gaining splendidly. Her hands are beginning to straighten out and she can walk from room to room and do her housework. She is also very thankful.—*Mrs. A. E.*

*Vancouver, B. C.*—About three months ago my mother wrote to you asking prayers for us, and it is really wonderful how my baby was healed, as she was very sick with scurvy and rickets. She had been treated by doctors without any results, but the week after mother wrote you I noticed a marked improvement. I am happy to say she is quite a normal, healthy child and I feel so much brighter and more hopeful also.—*M. J. G.*

*San Diego, Cal.*—I have hardly noticed any manifestation of what was once a serious case of asthma, and my wheezing has practically stopped. I have been materially benefited, also cured of a couple of troubles for which I had not asked your help. At any rate I am so near in perfect

health that I wonder what is the reason I did not go after it sooner.—*A. E. D.*

*El Ca Jon, Cal.*—I.'s throat was badly swollen, and covered with white, pin-point coating, but we were determined not to use material means, so I got my copy of "Christian Healing" and had her learn the prayer for all throat affections. She went to bed that night at the usual hour, repeating the word. After retiring I held the same thought. In the morning she awoke as well as ever in her life. All through the day she would now and then break out into song or shout or dance in her effort to express her joy, while I silently thanked God for the demonstration.—*Mrs. N. W. S.*

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## PROSPERITY

*New York, N. Y.*—The other day I had a most wonderful experience. I met on the street a woman whom I had barely known at the Unity Society. She did not know me when I first spoke to her. After a moment's conversation something prompted me to ask, "Would ten dollars help you?" She caught her breath as if with sudden, unexpected joy. With tears in her eyes she told me that she had nothing, and had been hunting work with her mind repeating the affirmations of prosperity. But repeated rebuffs had almost overcome her. Then I happened along, and the beauty of it is that the day before I could not have done it. I had only just made a demonstration by the sale of a story. I rejoice greatly.—*K. E.*

*Little Rock, Ark.*—About two weeks ago we were in a very dark place. My husband was out of work and great expenses were upon us. A young lady gave us one of your blessed books to read and I read it and gave it to my husband. We wrote to you and the very same day a man came and gave him a week's work. He got only ten dollars out of it, but we thanked the Lord for that, and soon his employer called for him to come back. We know it was the Father's answer to our prayers.—*Mrs. J. D. G.*

*Buffalo, N. Y.*—About two years ago I wrote you for treatment that I might, through your assistance, find relief from the embarrassing financial distress which I was then in. I was in debt and unable to obtain a position through my own efforts. Shortly after receiving assurance from you that work was being done in my behalf I was offered a very good position and have not been idle one day since that time. I am deeply grateful to God and to you for this blessing. I

am striving each day to express more appreciation of our loving Father for his constant care and watchfulness over me.—*Miss B. C.*

*Pullman, Wash.*—I want to thank you most heartily for your good prayers. My husband has received an advance in salary, also a present of $100.—*Mrs. M. J.*

*Mechanicville, N. Y.*—I asked for your prayers because I had lost my position and I am glad to report that three days after I wrote to you I was offered the position which I formerly held. I thank you heartily for your ministrations.—*L. H. K.*

*Los Angeles, Cal.*—I wrote and asked you for prayers, as we had borrowed $500 and the man wanted his money. I am happy to say the day that your kind letter left Kansas City we got the money and paid it back. I cannot express my thanks for all that the Truth has done for me.—*A. M. W.*

*Watertown, Mass.*—About three months ago I wrote asking for your intercession in our behalf. Since that time my husband has secured a position and has done so well that he is promised a still better one next June. He has regained his health and confidence in himself since we asked for your prayers. We are very grateful for your wonderful help and encouragement and hope that thousands of others may receive as we have.—*Mr. and Mrs. L. W. C.*

*Humble, Texas*—Your prayers have been a wonderful help to me and I am very grateful to you and the Father. A few days after I received your little bank I received money that had been owing me for some time. I have been supplied with plenty ever since. My husband also has a position now and everything is brighter for us.—*Mrs. A. H.*

*Seattle, Wash.*—We have had the bank several times ·nd it seems that at the times we are receiving the prayers f Unity workers we have had special and entirely unlooked or blessings in the way of money and various needs supplied. This month we were able to settle a note that had been on our hands for three years, and the holder refused to accept interest. It would take a long time to tell all the blessings we have received since we began the study of Truth, but I want the Unity friends to know that our prayers and blessings go out to them for increase of good daily.—*E. A. H.*

*San Francisco, Cal.*—I am thankfully returning the money saved in my prosperity bank. For awhile it looked as if I could not demonstrate prosperity and was very downcast, but your letter of March 7th brought with it blessings and prosperity. On the third day after it came I rented my

garage. My son is working steadily also, and I want to thank you for your prayers for him for his intemperance. He is his whole, fine self again, self-respecting and kind. I must tell you of a grand demonstration in healing which I experienced last December. I spilled boiling water in my sleeve and in taking the dress off I tore about two and one-half inches of skin from the wrist. The rest was covered with big blisters. I called on the indwelling Spirit to take care of it and I had no pain. I repeated the Word: "The Indwelling Spirit is healing my arm." I said this over and over, even in my sleep, and on the twelfth day my arm was healed. I am so thankful to know that the Divine Spirit dwells in me.—*C. B.*

*River Forest, Ill.*—I am enclosing a little Easter offering which came to me in a most unexpected way. Some time ago I wrote you asking your prayers for a young man I wanted to help, and also for a position for myself. I had nothing to send you at that time; in fact the rent was due and I had only $16, so I said I would send something at Easter. A man asked me to take care of his office until he got a new office girl. I still lacked $9, but the day before rent was due $10 came to me from a totally unexpected source. I could go on forever telling of wonderful demonstrations that have proved that the Lord in the midst of me is mighty.—*Miss M. H.*

*Atlantic City, N. J.*—I want to tell you the wonderful results of your prosperity treatment. I hope in a week or so to move into a nice little six-room and bath brick house that we have taken title to. I have been living in the present house eleven years and never expected to move out of the neighborhood. The new home is in a quiet place, which I so much desired. Also my husband's wages have been raised without his asking, and we have so much to be thankful for.—*I. S.*

*Long Beach, Cal.*—I wish to further express my gratitude for all the many blessings I have received through my association with you, but more especially for the treatment I received for sickness in February, for inflammation of the ovary, cold, etc., I got instant relief and was well in a day or two. I sent one dollar as a thank-offering, as that was all I had, and received in return your very kind letter, assuring me that I would be blessed in my giving and I have. I held the thought that I wanted to send five dollars, and not seem to skimp to send it, and I got this good position where I have been very prosperous, and now I send my

offering with the prayer that you may be blessed, too, in the same way.—*A. V. D.*

*Mossville, Ark.*—Some time ago I wrote you for prosperity treatment and the result was all one could ask for. Things seem to come to us in a way that is marvelous. I am constantly declaring that I owe no man anything but love, and even the neighbors seem to have changed, but in reality I guess it is I. I have no resentment toward anyone or anything and things which have passed have gone entirely out of my mind. I certainly thank Unity for teaching me to find God in the right way.—*Mrs. D. T. C.*

*Los Angeles, Cal.*—I have now been in the Truth for something over a year, and I have been able to demonstrate health to a wonderful degree by the help of Unity and my belief and faith. I certainly have proved God, and do know that he is the never-failing Source or Substance through which all things spiritual and material reach us. I and my family have had no occasion to fear or worry since we have come into the Truth, and friends as well know that we have had an easier and better living since we have been doing our best to live the life. We have received in a material way many things we never expected.—*T. F. C.*

*Milwaukee, Wis.*—God has given me plenty of work since I asked for the prosperity bank, and I never forget to thank him whenever good comes to me. Since I have become a student of Truth a great change has come over me, and I feel happier than I ever did.—*Mrs. H. P.*

*Long Branch, N. J.*—I wish to report that my husband unites with me in thanksgiving to God, as he has at last secured the position we have prayed for, and in spite of the strongest opposition. It is a perfect demonstration of the law.—*H. P.*

*Tonopah, Nev.*—I am writing to tell you how grateful we are for your prosperity treatments. They have been a great help to us. My husband's salary has been increased and we are indeed thankful.—*Mrs. R. E. G.*

*Amwaco, Idaho*—I cannot tell you how many beautiful thoughts have come to me through you, and what a beautiful lesson the Bank plan has taught me. Our increase in prosperity has been something wonderful in the last ten weeks.—*Mrs. M. E.*

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## FREEDOM

*Auburndale, Mass.*—Up to last November I was an inveterate tobacco consumer, and had been for over twenty

years. I stopped with the knowledge of the *I Am*. At this time we started to live the regenerate life, and for two months now we have been strict vegetarians. We speak the Truth wherever we go and endeavor to use only true words in all conversation.—*H. B. R.*

*Cleveland, Ohio*—My husband, who has been a drinking man all the years I have lived with him, has not taken a drink since last September, and he says he never will again. Also, my son whom I wrote to you about last year has given it up, and says he is going to make a man of himself now. I thank God for your prayers.—*Mrs. L. A. W.*

*Pass Christian, Miss.*—I thank you so much for the great benefit I have received from your prayers. For over a year I could not get any work, but now my boss has taken me back. I have quit drinking and am a different man.—*J. R.*

*Kansas City, Mo.*—I wrote to you some time ago concerning my husband who had the liquor habit. I am delighted to say that he has stopped drinking strong drinks and has been converted.—*Mrs. G. S.*

*St. Paul, Minn.*—A month ago today I received an answer to my first letter to you asking for your prayers, as at that time I was drinking, but today I am absolutely free from it. Thanks to God.—*J. E. B.*

*St. Louis, Mo.*—Four weeks ago I wrote asking your prayers for my wayward son. I am happy to say there is a decided change for better behavior and obedience. When we remember that "All things are possible with God," we realize more of the good that is ours for the asking.—*Mrs. J. B.*

*Ysleta, Texas*—I wrote you several months ago asking for prayers in curing my husband of the liquor habit, and I am writing today to say that he does not touch it any more. I haven't enough words to thank God, who through you, has brought peace and happiness to my home.—*Mrs. D. D.*

*Cleveland, Ohio*—I had a wonderful demonstration the other morning. I was getting ready to leave my home for my daily work when it just poured rain. My little girl was worried about getting my feet wet, but I said, "The Lord can take me there without my feet getting wet." When I got to my destination I was surprised to find that not only were my feet perfectly dry, but the soles of my shoes looked as if I had walked on carpet all the way. This is wonderful, for the soles of my shoes are all torn out on the sides. I thank the Lord every day for his wonderful love and the Truth that has come to me.—*Mrs. D.*

*Alexandria, Va.*—Through your prayers my husband has been healed of the drink habit. He has not touched drink for more than two years. I praise God.—*L. H.*

*Belleville, Ill.*—I am glad to be able to tell you that my brothers are still improving. I am so happy that my youngest brother has no longer the appetite for drink. "The Word of God is indeed quick and powerful."—*F. S.*

*Bellflower, Cal.*—Everything is well with us. You told me God would show us if we were to go out of stock raising, and we were shown very plainly that this line of work was not for us. My health is fine. A rupture I had for years has disappeared. I do not know when nor how. I can never find words to express my gratitude to Unity, but I know you understand.—*M. McN.*

*Meadville, Pa.*—I want to thank and assure you that all appetite for tobacco has gone. I am free from the burden through the Christ Spirit, who has made me whole through your ministry.—*J. B.*

*San Francisco, Cal.*—My nephew is getting along beautifully. He has absolutely given up the drink habit. He is feeling the perfection of health, and has been given a position as clerk with a large steamship company. Truly I am thankful for the many blessings I have received through Unity.—*Mrs. J. B. H.*

*Brooklyn, N. Y.*—It gives me great pleasure to write that my son has improved wonderfully. He has a fine position and likes it very much, and has worked at night to help remove his debts sooner. Praise God for his freedom from the drink habit.—*J. C.*

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## AN INTERESTING LETTER FROM A READER WHO HAS BEEN HEALED THROUGH THE POWER OF THE WORD

I do not intend to relate in these few lines the account of my miraculous recovery of health by spiritual healing; yet, for the benefit of others who can look away and beyond the distraction and abstraction of this present world's human suffering in hope of finding both cause and remedy, I will try to give the truth as I experienced it two years ago this February, 1917.

From the age of about twelve years the ills of my body began to trouble me, but, being naturally of a strong constitution and will, I overcame much, and were I to speak of each affliction any person of any information on those sub-

jects could readily see that a cancer would most surely be the result according to medical diagnosis.

At the age of twenty I had a complete breakdown and suffered for two years, when finally an old, experienced physician seemed to better understand my complicated case and I recovered, so I began work, but was never really strong.

Several years after I was married all my old diseases loomed up, more firmly rooted in the flesh than ever, and life was indeed tiresome. Worst of all, a horrible operation (if I may call it so) was ordered and two fibroid tumors removed, and at a time when the expectant mother should be at home, surrounded by as many comforts of life as is possible in her individual case.

Up to two years ago, not ever knowing a day free from pain, I gradually grew worse until tumors again were evident. But somehow, I still had hope. You may call it foolish hope, if you choose, reader, when a cancer has prevented a person, as it did me, from taking food for three weeks, yet, if we will only believe, nothing is impossible with God.

Then accidentally my attention was called to the question of spiritual healing, cases cited by people, both of the Christian Science faith and the Unity School of Christianity. I, myself, believing in the illimitable power of the Great Ruler of this vast universe "created by him and for his own pleasure," and believing he intended us all to be happy and that it is largely our own ways that lead us from the best in life, very quickly accepted the simple truth and without a doubt reached out for that great love, mercy and power that has no beginning or end.

"Try me and prove me." Was Jesus ever sick? There is no record that he ever was, although all other of life's joys and sorrows were as real to him as to us; but he was an overcomer and a true believer in the principles that lead to the living of a pure life, which without no one can be well, keep well and be free from a drugged and butchered body.

I wrote you when I was hanging on to life by only the thread of hope and have fully intended to do so again. At that time I described my case and asked for prayers for health. I had a cancer and had not taken food for three weeks.

Olive oil and cold water in scant measures, and raw eggs had kept up my strength so I was about; but in this con-

dition I dared to trust all to Him who can and will heal if we but place ourselves at his disposal.

I did not see a doctor. I knew there was no help from that source and I did not feel I wanted to, then. I was all right in a few days, but from the first day I began eating hearty meals of solid foods and kept it up right along. I did not have a tinge of pain, but a little bowel trouble for the first few days, but as soon as I could let go of every bit of fear and get onto the solid ground of faith it all disappeared. It is the most wonderful thing, it seems to me, that I have heard of since our Savior's time.

Today I am in middle life; a strong, well woman; can do any kind of labor I need to; walk any distance I choose; endure all I am called upon to; which is something I assure you. Life to me is "life," not death; death to me is a false idea; the killing of our brothers and sisters—the animals—for food is to me an abomination. Have life, says Jesus, and through me have it more abundantly, and we *will, if we will.*

Wear black? Under no circumstances will I. It is to me the badge of Satan's authority over the human race, and it stands for that; he not only succeeds in placing the persons in the tomb, but the mourning friends then willingly recognize him as their conqueror by wearing the badge of his nefarious work.

Wear white, and thus represent the kingdom of the living God, who gives to all, even the blade of grass in the field, "life" to grow and be useful in His realm of happiness, where he is ever present to those who seek in spirit and in truth.

We cannot associate God, the God of boundless love, the giver of all good to his created creatures, with a coffin or an open grave. I turn from it, for my vision of a better world has taught me that it is sin, ignorantly retained in the flesh, or unrepented of purposely, and that it places both soul and body—the mental and physical—in hell (the grave), before or after, what is termed death.—*A. A. A—F.*

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Nor can I count him happiest who has never
Been forced with his own hand his chains to sever,
And for himself find out the way divine.

—*James Russell Lowell.*

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He that ruleth his own spirit is greater than he that taketh a city.

# PUBLISHERS' DEPARTMENT

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## TERMS OF SUBSCRIPTION

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One three-years' subscription to UNITY to any one name in United States, $2.00.

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Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

## CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

# "GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH, GOOD WILL TOWARD MEN."

Unity has in thought and word been proclaiming this glorious promise of the angels, ever since the beginning of the war. It has been shown to us that even a small band of people holding to the thought of peace would greatly aid in bringing it to pass.

If the destructive thoughts that started the war were allowed full expression, they would surge back and forth and in and out of the race mind until all the men of the earth would be destroyed. In Matthew 24:21 it is written, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

The intervention of the Christ in this great conflict is a necessity. And where will he find a people who use understandingly the united force of a peace thought? We know of no larger society of trained metaphysicians who are cooperating with Christ than Unity. We cannot state the number of people who join every day in holding thoughts given in our literature, but it will reach close to half a million. If all these will take in silence a prayer for peace, and the cessation of the destructive war thought, we shall hasten events that will be quickly consummated and result in a world-wide peace.

From various sources we are getting revelations and suggestions to this end and they all point to an early peace. But we should remember that God works through men and if we want peace to come quickly we must do something to bring it about.

The following from one of our members shows how the Spirit is revealing and using those who *elect* to do its work:

*Dear* UNITY—This I feel impelled, by that which is beyond my control, to communicate to you:

I see the kingdoms of earth held in the spirit of intense expectancy. Central Europe is too dark to be discerned. The other kingdoms, China, Japan, in fact the entire Orient, and South America, are in the half light.

I see on the top of the earth, facing up, the *United States.* All nations are looking to her, she is looking to God. She is immersed in an intense, bright light that seems to emanate from the center of her territory. Only the edges of the eastern coast seem in the shadow that is over the Atlantic. Canada is in the shadow of sorrow, but the country on this side is clear. The Gulf country is shadowy in places, and a little of the west coast.

This is the explanation of what I see:

The light in which our nation is, is the light of the Spirit of Peace, is the love and unity which are emanating from the souls of our people. That it seems brighter and stronger at the center of the country is because here we are further removed from the "fear zone" and can send forth stronger peace thoughts.

The shadows over the eastern coast, and the other places mentioned, are caused by fear, doubt and uncertainty. These I notice are at times greatly decreased by the light which comes from the center. I see that this light, if strong enough, can dispel these dark elements and enfold this whole country in the protecting Light and Power which covers the central part.

This may mean that we, if we all faithfully unite in a special thought of peace, to be kept daily and hourly within us, and in the atmosphere about us, through silence and the most conscientiously wise use of words, are to become the means through which Spirit may express that power whereby the poise of the world is to be established, in this the world's most trying moment, and the Universal Peace of the nations in God made manifest.

The length of time that this thought is to be kept does not appear in hours or days. It seems to be an epoch, a short time.

Join with us daily in affirming the statements given in "Consecration of the Room," by Mary Brewerton De Witt, as follows:

"There is only one presence in this room. This one presence is the presence of God, or Good. No evil can enter here. There is no evil in God. God, the Good, dwells here. Whoever enters here will be conscious of the one divine presence of Good.

"There is only one presence here. This presence is the presence of Life. There is no death here, nor fear of death. There is only life here. All fear is cast out. Whoever enters here will be conscious of this Life, the pure and holy Life of God.

"There is only one presence here. This presence is the presence of Truth. No untrue thing can enter here. There is no falsehood, no deception, no envy, jealousy or selfishness in this room. Every untrue thought is cast out. Whoever enters here will be conscious of the presence of Truth.

"There is only one presence here, the presence of Health. No sickness can enter here; no impurity, nor fear can enter here. All weakness or sickness is cast out. Whoever enters here will be conscious of the presence of Health.

"There is only one presence here, the presence of Purity. No impure thought can enter here. I live and dwell in the pure and holy presence of God. Whoever enters here is conscious of the pure and holy presence of God.

"This room is filled with peace and harmony. I live and dwell in the presence of Peace. No restless nor discordant thought can enter here. No irritation nor fear can enter here. The presence of God is peace. Whoever enters here will be conscious of the presence of Peace.

"This room is filled with prosperity. I cannot lack for any good thing. There is no dissatisfaction here. Whoever enters here will be conscious of contentment, satisfaction and prosperity.

"This room is filled with beauty. There is one presence here, the presence of Beauty. In God is all spiritual beauty. My room is glorified by his holy presence. Whoever enters here will be conscious of the beauty of holiness.

"There is one presence here, the presence of Wisdom. All foolishness, ignorance, doubt, or superstition is cast out. God is here, and God is Wisdom. I live and move in the presence of Wisdom. Whoever enters here will be conscious of Wisdom.

"There is only one presence here, the presence of Joy. Joy radiates and fills this room. No sorrow can enter here. All depression is cast out. The joy of the Lord is here. I am surrounded by joy. I am filled with joy and happiness. Whoever enters here will be conscious of the presence of Joy.

"Only Love dwells here. This room is filled with the presence of Love. God is Love, and Love is here. All anger, hatred, or revenge is cast out. Love fills these walls. In Love I live, move, and have my being. Whoever enters

here will be conscious of the pure, holy presence of Love.

"I am thankful to thee, O Father, that this room is filled with thy presence. I am thankful that I live and move in thee, O God, thou holy One. I am thankful that I live in thy life, thy truth, health, prosperity, peace, wisdom, joy and love. I am thankful that all who enter here will be conscious of thy presence."

Beginning with the first, use each statement one week. Hold the thought four times daily, for not less than fifteen minutes each time.

During the first period of silence (morning) consecrate yourself (and those for whom you have asked) and your house; second silence (noon) bless your city; third silence (afternoon) consecrate the entire country; fourth silence (evening) declare the Truth for the whole world. Close each silence period with the Word:

"Glory to God in the Highest, Peace on Earth, Good Will toward Men."

Prayer is continuous at this Center, so you may choose the hours most convenient.

Do this work faithfully and in unquestioning trust, and you and the whole world shall be richly blessed.

In the Name of the Prince of Peace.

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## FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the June UNITY:

CLASS THOUGHT

June 20 to July 20, 1917

Held daily at 9 p. m.

*Jesus Christ is Here, Raising me to His Consciousness of Life and Wholeness.*

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PROSPERITY THOUGHT

June 20 to July 20, 1917

Held daily at 12 m.

*The Riches of God's Kingdom is the Foundation of my Prosperity, and my every Need is Fully Supplied.*

## TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Lilian Bergen, 1331 N. W. Flores St., San Antonio, Texas.

Mrs. Octavia Le Sage, 901 E. Walnut St., Green Bay, Wis.

Mrs. A. G. Hanson, Clavet, Sask., Canada.

Jennie Ames, 148 N. Lewis Ave., Waukegan, Ill.

Mrs. E. E. Taber, 53 Maple St., Norwich, Conn.

Lena M. Loucke, 545 Pearl St., Aurora, Ill.

Mrs. Nellie G. McCartney, 242 Sherman St., Flat 4, St. Paul, Minn.

Alice Glasco, R. F. D. 2, Elyria, Ohio.

Mrs. Helen Garrison, Forest Hill, Placer Co., Cal.

Miss Mina V. Fisher, Box 1984, Miami, Ariz.

Mrs. Dorothy Heard, 601 N. Oregon St., El Paso, Texas.

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## TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

## A HAPPY THOUGHT

April 25, 1917.

DEAR MEMBERS OF UNITY:

Enclosed you will find a dollar, the product of a desire to pay for the first brick laid in the erection of the new Unity Building.

Since the outbreak of the world war there has been a great demand for old papers, and in collecting the newspapers about our home I realized one hundred and fifty pounds, which netted me a dollar.

My husband said jokingly, "Well, what are you going to do with your dollar?" My reply was, "I am going to send it to Kansas City to be converted into a brick to be used in the construction of a new building they are about to erect, and I do not think I could make better use of it."

I wish I could be instrumental in establishing a brick campaign and be able to witness every member of the great prolific Unity family taking part in the erection of the new addition, doing their part, each feeling they have an interest in the building.

Everyone can do it, for where there is a will to do anything there is always a way, and "Christ is the way." Certainly every reader of both *Weekly Unity* and monthly UNITY have been benefited the price of a brick; and let everyone come out and show his appreciation by donating one.

Not but what I think Unity able to finish what she has begun independent of a campaign, and not like the man in Luke, 14th chapter, 30th verse. "This man began to build and was not able to finish."

Paul finished the work he had begun and said, "I have done a good work." Jesus said, "I have finished my work."

When Nehemiah was building the walls around Jerusalem and nearing the top, he was asked to come down from his high estate, he said (Nehemiah 6th chapter, 3d verse), "I am doing a great work so that I cannot come down."

No; let all the readers of UNITY realize the great work she has been doing for them in helping to build the walls around their Jerusalem and helping to finish what they have begun.

Through UNITY many of these builders are today putting the capstones on with rejoicing.

I do hope every reader of UNITY will enlist in the service of this campaign and fall in line, having the satisfac-

tion and grand realization of helping the members of Unity Society to "finish what they have begun."

There is no drafting into the service of this campaign, but gratitude for cheerful volunteers.

How many of the Sons of Unity are willing to enlist? All who are, I would love to see do so by sending the price of a brick to headquarters.

Yours in the service of Truth for the past twenty-nine years,

Lancaster, Pa. *Flora B. Miller.*

Yes, Unity does want the cooperation of all Friends, and we shall gladly lay up other bricks alongside this one.

---

## HELPED BY UNITY LITERATURE

*Lansing*—I thank God for all his blessings and for the UNITY for showing me the right and true Light. I love all your literature, and always am glad to hear from you.—*Mrs. A. E.*

*Cambrdige, Mass.*—No words on paper can express the great good I have derived from the reading of UNITY. It is bringing me into a newer and better way of living. Have been shut in from outdoor life now almost eight years, but improvement is great and I expect to go out a great deal this summer.—*Mrs. W. K. D.*

*Toledo, Ohio*—With thankfulness and much joy I write to you of the good I have derived from UNITY magazine and Unity prayers. I have never enjoyed such splendid health, and this has been a most joyous year. I am thanking God every day for his goodness to me. —*A. M. K.*

*Atlanta, Ga.*—I received "Lessons in Truth," Saturday morning. It was the right book in the right place at the right time. Never before in my life have I received such an impression for Good from the reading of a book as I have from this one. My burdens and limitations all fell away as I realized more fully God's Love and Wisdom. I have full assurance that God is able to handle my case. I praise God and give thanks. I indeed feel a deep sense of gratitude to the Unity Society for the help and direction so freely given.—*J. G. M.*

*Philadelphia, Pa.*—I have been able to overcome so much since taking up UNITY four months ago, and I have not taken a drop of medicine for three months or more, which is saying a great deal for me. My many ills and inharmonies have been washed away. I have overcome worry and fear. I now love everybody and want to help everybody in some way. It is wonderful how differently one feels toward humanity after taking up this wonderful teaching of Truth. I have noticed quite a difference in my husband lately, and I know that it is all through UNITY. Praise the Lord.—*Mrs. A. M. L.*

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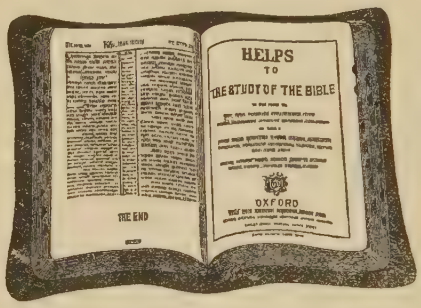


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